

# Effective Endeavor

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EFFECTIVE ENDEAVOR



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# Effective Endeavor

A Manual for United Brethren  
Christian Endeavor Workers

By  
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Editor The Watchword



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## INTRODUCTION

"If your book will tell how to interest young people in Christian Endeavor work and keep them interested, I will buy it," said a pastor.

"Young people can be interested in Christian Endeavor work in the same way that you interest older people in other forms of Christian work," I replied. "Your problem is not one of young people and Christian Endeavor, it is a problem of human nature."

Now that the matter is mentioned, let it be considered. No Christian Endeavor question is more frequently asked than, "How can the young people be led to real and continuous interest in the work of the society?" The question is as broad as human nature and as fundamental as religion, and the answer must go deeper than mechanical devices in the operation of the society.

Human nature is not naturally inclined to spontaneous and unremitting interest in spiritual things, and yet in the human heart there is implanted the spiritual capacities that make religion a fundamental and universal factor in human life. The divinely implanted religious consciousness will respond to the duties of religion when earnestly appealed to through human agency working in harmony with God's spiritual laws. In short, the heart responds to the Spirit-directed personal appeal.

There is a trinity of factors—the spiritually indifferent, the interested person, and God. God inspires a concern in the heart of the Christian worker; God prepares the heart of the religiously indifferent; the Christian worker by personal effort completes the triangle. In this simple, fundamental process is the answer to all questions as to how to interest people in Christian work. You who read these lines are concerned about the spiritual welfare of the young people. You are the human agency through which the religiously idle are to be won to activity by using the spiritual agencies of *prayer to*

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*God and personal persuasion* with the young people. Your sense of concern is your appointment by God to make the appeal, as well as your assurance that he will complete the circuit. I know no other successful way of solving the greatest problem in connection with Christian Endeavor work.

This book assumes that the spiritual regeneration of the heart and the presence and power of the Holy Spirit are necessary in the work of the Christian Endeavor society. That fundamental factor is counted upon in all the plans and methods suggested herein. It also assumes that the divinely begotten spiritual life requires expression and cultivation, and most of the pages of the book are devoted to ways and agencies for developing and training the religious life.

This book will be most useful to Christian Endeavor workers who have a hunger for knowing how to do their work, and at the same time are willing to think. The plans for work are largely in the form of suggestive hints, which are sufficient for those who think, and will be valuable chiefly for what they suggest to the thinking Endeavor worker. Many of the discussions and suggestions are primary in their nature, but the experienced worker should remember that there is being recruited constantly an army of young Endeavorers who need instruction, because they know Christian Endeavor only as they see it in their own local society, which does not always reveal the movement in its fundamental and best aspects.

*Effective Endeavor* is *efficient Endeavor* in action.

In preparing this book I have drawn upon twenty-five years of experience in Christian Endeavor work, and have read, to the enrichment of its contents, the valuable publications of the United Society of Christian Endeavor; also "The Efficient Epworthian," "The Young People's Alliance Manual," "Baptist Young People at Work," and other books.

H. F. SHUPE.



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## CHAPTER I.

### THE CHURCH AND YOUNG JONES

How may the church connect with young Jones and his sister?

The Jones family—it may be the Smith or the Brown family—lives within the circle of the influence of the church. One day, about seventeen years ago, a baby was born in the Jones home. It was the first. To find a name good enough for that wonderful baby required much consideration. Finally, with the unsolicited, though deeply interested, advice of grandparents, uncles, aunts, and friends, those in a position to make effective the choice decided upon William Alfred Jones as the name.

Now, he was not always called "William Alfred." There was a period in his life when he was called "Ootsey Tootsey," and other names that had no resemblance to that which was written in the family record. A few years later, he was called "Willie," except when his father had occasion to put emphasis upon his name, when it was "William!" Later, he was known as "Will" in the family circle, but in the gang that had his company and loyalty he was "Bill." A little later, he was known among the boys as "Jigger" Jones, for every normal boy, at a certain period of his life, is usually worthy of some nickname, descriptive or utterly meaningless.

The years passed rapidly, and the young fellow began to pay more attention to the part of his hair, the

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color of his necktie, and the style of his clothes, and presently he came into that state of mind which caused him to sign his name "W. Alfred Jones." About the same time his sister Jessie became "Jessica." In a few years more, when he comes to sober manhood, "W. Alfred" is likely to sign his name just plain "W. A. Jones."

The church in the Jones vicinity owes an important duty to William Alfred Jones at every period of his life. Its manner of approach to, and its method of dealing with, him at the different periods will vary, and its attention will be more intense at one period than at another, if there are reasons therefor. "Ootsey Tootsey" Jones will receive a prompt visit from the superintendent of the cradle-roll department of the Sunday school of that church, and by the enrollment of the baby, it and its parents will have an important connection with the church. Willie Jones will be taken care of in the primary department of the school. Bill Jones will be in the boys' class in the junior department. From this period onward the difficulty and the importance of the church's dealing with this life increase together. To "Jigger" Jones, existence is becoming more complex; he is an unfolding personality and a member of a gang. The church's obligation to him also becomes more complex; it must provide a means for directing the ebullient and veering activities of an evolving personality, and at the same time must instruct and train this person in religion. His activity is predominantly physical, with the world of out-of-doors as his natural field; he is also rapidly relating himself to society—that is, the society of his crowd—



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and his activity finds its expression in company with others of a like age, or a little older.

The developing personality of "Jigger" Jones and his sister "Jess" can best be influenced for right living by personality. The church must provide a leader who will direct his or her activities in their natural sphere of expression, and in connection with his gang and her crowd. This calls for the introduction of the club idea into the Sunday-school class, with sympathetic teacher-leadership for the lesson period and for the between-Sunday activities.

The club idea—clump idea—is that of a group mutually interested and coöperating through organization in promoting a common object. In the class composed of "Jigger," "Red," "Fuzzy," and the other boys between twelve and fifteen, it must be remembered that their mutual interests relate to physical, social, mental, and spiritual needs. To meet these needs, the church is experimenting with various organizations, such as the Boy Scouts, the Knights of St. Paul, the Junior and Intermediate Christian Endeavor societies, the organized Sunday-school class, etc. All have good features. For physical purposes, the Scout idea is the best; for social purposes, the Scouts, the Knights, and the boys' class; for spiritual purposes, the Junior and Intermediate Endeavor societies and the Bible class. In selecting agencies, the church should use first those which, both by organization and by kinship to the church's chief purpose, naturally belong to it; namely, the Bible class and the Junior and Intermediate Endeavor societies, incorporating into them the features which will minister to the physical and social needs of

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the boy. Utilize the Scout ideas and suitable athletics in the through-the-week touch of the teacher with the Bible class, and incorporate into the Junior and Intermediate societies the stamp collecting, athletic, and other commendable fads of boy life. The girls of this age, the "giggling age," must be approached and directed with a like regard for the needs of the particular period, incorporating in the Bible class and the Junior and Intermediate societies the Camp Fire and social-circle ideas.

For Mr. W. Alfred Jones and Miss Jessica, and all alert, outwardlooking, vacillating, aspiring young people of their age, the church has no better agency for enlisting and directing them than the organized Bible class for *instruction in religion*, and the *Christian Endeavor society for training in religion*.

### TRAINING FUNCTION OF THE CHURCH

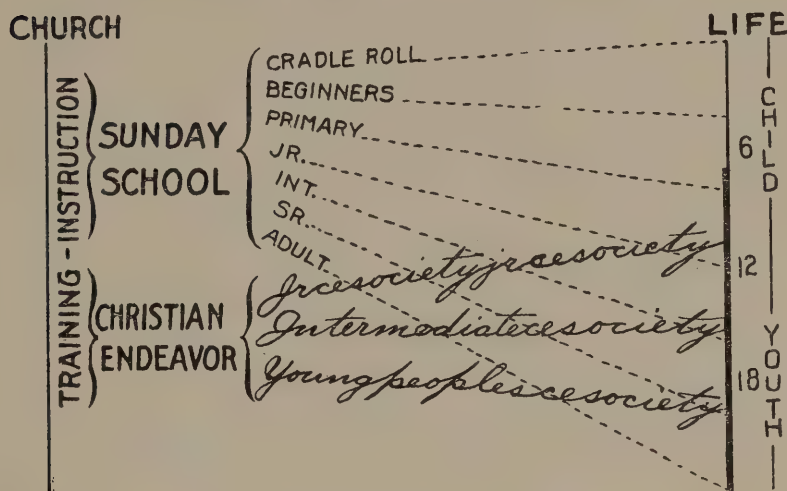
Some of the functions of the church are: *Enlistment, instruction, training, nurture, and direction in service*. These functions find expression in organized agencies within the church. For instruction in the Bible, the Sunday school is the distinctive agency, while the Christian college provides for higher, general education. For training in the religious life and its duties, the Christian Endeavor society is the church's distinctive agency, with the theological seminary for special training. For nurturing its members, the church has its meetings for worship and preaching and prayer. For direction in religious work, it has brotherhoods, missionary societies, women's aid societies, special committees, etc. In its mission of enlisting people in religious service it uses all these special agencies.

The functions of the church are closely interrelated. With instruction there goes much of training, and in effective training there is necessarily much of instruction; for the purpose of



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instruction and training there must be enlistment and nurture; religious work properly directed, is a means of training and strengthening. Thus the functions of the church are closely related, and its agencies are likewise interrelated. The unity of functions and agencies is apparent.



**Instructing and Training Functions of the Church, and Their Agencies**

Three of the named functions of the church, enlistment, instruction, and training, have their chief opportunity in the period of childhood and youth, and the other two, nurture and leadership, are needed during the same periods. It is apparent that if there is any period of life demanding the concentration of the church's attention it is the period of youth.

This book deals with the church's training agency, the Christian Endeavor society.

## CHAPTER II.

### THE CHRISTIAN ENDEAVOR SOCIETY AND YOUNG JONES

#### THE CHRISTIAN ENDEAVOR SOCIETY FITS YOUTH

The Christian Endeavor society is the church's best agency for fulfilling its mission to W. Alfred Jones and his sister Jessica. The period of life through which they are passing, a stage when the growing consciousness of individuality appears even in the way they write their names, is a swift, delightful, dangerous period. Taken in the general average of life, it is the destiny-determining period.

To bridge this period and provide safe conduct across its turbulent waters, is the church's most important and most difficult task.

One time Napoleon stood on the bank of a river, on the other side of which the enemy had planted batteries which he desired to attack with his artillery.

"How wide is the river?" asked Napoleon of his engineer.

"Let me get my instruments," replied the engineer, and was about to start for the rear where his instruments were.

"I must know at once," Napoleon insisted.

The engineer went down to the level bank of the river and, standing erect, bent his head forward till the edge of his hat brim touched the line from his eyes to the water line on the opposite bank. Then, keeping his head in position, he made a quarter turn on his heel until his eyes, looking along the hat brim, met the



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land at a point on the side of the river on which he stood. Sending a soldier to that point to drive a stake, the location of which he indicated by motions, he turned to the emperor and said, "Your majesty, the distance from where I stand to the stake is the width of the river." Upon that information the operations against the enemy were conducted. The distance was approximated on scientific principles, though not with scientific instruments.

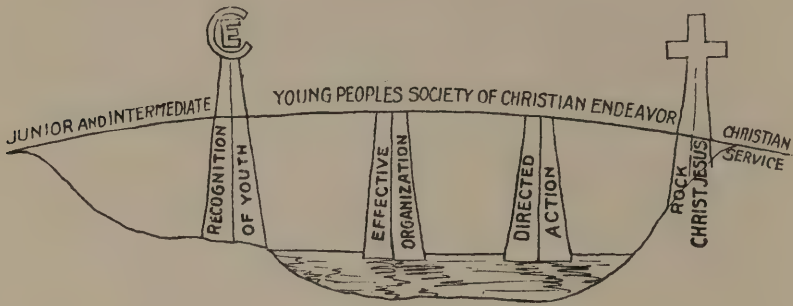
When Francis E. Clark faced the problem of the right religious direction of a company of young Christians in the adolescent period, he was in the presence of an immediate need. Whether he adopted his plans as a result of careful measurements by the scientific instruments of psychology, or whether he approximated the needs of that period by the use of good sense, it has been found that the agency used is in harmony with scientific principles. The principles of the Christian Endeavor society, as an aid to the religious direction of the adolescent, are in accord with the outstanding psychological characteristics of youth.

For this reason, Christian Endeavor has stood the test of practical use for more than a third of a century, and still constantly is receiving into its membership a ceaseless inflow of youthful life, so that it remains permanently youthful. This capacity of the organization to rejuvenate itself is evidence of its adaptation to the characteristics of youth, and gives assurance of usefulness as long as the mission of the church and nature of youth remain unchanged.

The Christian Endeavor society may be likened to a bridge. A bridge is permanent and serviceable when

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its piers are stable and its entrances accessible. The piers that give stability to Christian Endeavor are:



Recognition of Youth, Organization, Action, and the Rock, Christ Jesus.

*Recognition.* Christian Endeavor as a distinctively young people's society is a specific and distinct recognition of youth. By constituting the Christian Endeavor society an authorized department of the church, the church acknowledges that youth has an important place in its thought and plans. This recognition is varied and definite. By its efforts to maintain a Young People's society, the pastor and the interested church workers continually give publicity to and assurance of the desire to have young people enlisted in the work of the church. The young people's meetings, the conventions, and the literature authorized and provided by the church, are so many specific evidences of its interest in youth, with a corresponding recognition of the individual young people of the church community.

This continued attention to the young life of the community constitutes a recognition that the unfolding self-consciousness of youth appreciates, and is one



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element of the usefulness and permanency of the young people's movement.

*Organization.* A fundamental condition of the permanency and progress of movements is organization. The personal element in every movement in human history is the primary and dominating one, but without organization the influence of personality passes away with the termination of personal leadership. Christ came into the world, and talked, and preached, and worked, and died for the establishment of the kingdom of righteousness, but he did not neglect organization. When the gospel he preached was to be promulgated, he organized his followers into committees of twos and sent them forth. In his social-service work, when feeding the multitude, he organized his benevolence, administering help through his trained workers to the multitude arranged in orderly groups of fifties and hundreds. In making provision to establish his church in the world, he organized to that end by appointing twelve men that "he might be with them." Being "with them" meant the instructing and training and inspiring of an organized group of promoters, known in his time as The Twelve. After he went away from the world, under the direction of the Holy Spirit the process of specializing in organization continued, and organization to this day is an essential element in the promotion of the kingdom of God. Organization without the effective power of the divine life to dominate it, is as powerless as a motor without the electric current; but the power without the channel of proper

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organization may be little more effective than the flash of lightning and its attendant clap of thunder.

Christian Endeavor is a permanent and effective agency for a specific work in the church, because it is logically and effectively organized. This organization is natural, because it provides for: (1) Responsible leadership, (2) pledged coöperation on the part of those who constitute the organization, (3) the natural affinity of the group enlisted, and (4) division of labor and responsibility.

While the essential life of Christian Endeavor is in the local society, it may be assumed safely that it would not have attained its present assured degree of usefulness were it not for the completeness of its organization above and about the local society. By means of interdenominational organizations, city, county, State, and international, and by denominational organizations, local, conference, and church-wide, Christian Endeavor has secured its large place as an agency for the religious training of youth.

*Action.* Christian Endeavor adapts itself to youth because it is essentially and predominantly an organization of action. "Endeavor" is the big word in the name, equalled only by the other big word, "Christian." *Endeavor* implies doing, and it is when the society is in action that it justifies its name and enlists its natural constituency, the young people.

That the Christian Endeavor society is an organization of action, is apparent when its activities are recounted, such as planning for and holding meetings, leading devotional meetings and participating therein, planning for and holding socials, engaging in various

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church activities, carrying the work of the society to the aged and shut-ins, raising money for various purposes, holding conventions, and engaging in special activities required by local conditions. There is no limit to its forms of service and effort.

Varied and important as are the existing activities of the Christian Endeavor society, appealing as they do to the love of action characteristic of youth, this pier of the Christian Endeavor bridge has not been built up on all sides as it should be. The side of the pier representing the *public meeting* phase of Christian Endeavor activity is well built up. The activities for the direction and expression of the *social life* of young people is also well looked after, and this phase of the work is lacking chiefly in the scope of its application. The society's social gatherings are thought of too largely as being for its members only, whereas there should be a better appreciation of the society's responsibility for providing for a wholesome expression of the social life of the community. Christian Endeavor would be stronger if it provided intelligently and adequately for the social life of an entire community, thus enlisting the community's coöperation through an increasing appreciation of the society's service to it. Another important side of Christian Endeavor activity is that which may be named *community service*. This is inadequately developed. The Endeavor society should be the church's agency in ministering to the sick and poor, and extending helpfulness and brotherliness to the "marginal classes," and to the younger boys and girls, the young people of irreligious homes, the aliens in the community, the especially tempted,



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and to others who have a claim upon the services of the church. The *good citizenship* side of Christian Endeavor activity is well recognized and fairly well defined, but it has not been developed nearly to its capacity for usefulness. If the four sides of this pier, which stands for action, were fully and symmetrically built up, it would add greatly to the effectiveness of the society. That which has been done in this direction is a prophecy of what may be the development of the future.

*Christ, the Rock.* It is because Christian Endeavor is built upon Christ that it has found a permanent place in the economy of the church. There have been other young people's societies which recognized youth and provided some degree of organization, but they were either social-centered or culture-centered, and they have disappeared. Christian Endeavor, as its name indicates, puts as its central principle faith in and service for Jesus Christ. It is *Christ-centered*. It is permanent and effective because its activities find their inspiration in Christ, the inspirer of every worthy service.

Out beyond youth stretches a lifetime of Christian usefulness; and in preparation for this, Christian Endeavor provides its manifold training. Leading up to youth is the period of later childhood, and for this are provided the effective Junior and Intermediate societies, embodying the same principles that uphold and make permanent the Young People's society, although adapted to the particular needs of later childhood and early adolescence.



OUTSTANDING CHARACTERISTICS OF YOUTH—CORRESPONDING FEATURES OF CHRISTIAN ENDEAVOR

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In crossing this bridge, young Jones and his sister must walk, and therein lie some dangers, although there would be little benefit if there was not present the danger. The society is not an escalator upon which the young Christian may step nimbly to be carried safely and without exertion on his part across the dangerous period of youth. He is helped by the society because the society requires of him purpose, initiative, faithfulness, work, and above all, trust in Jesus Christ.

Christian Endeavor fits youth. The points of contact may be shown by two circles, one indicating the outstanding characteristics of the unfolding personality of later adolescence, the other, the chief features of the Christian Endeavor society.

### **CHRISTIAN ENDEAVOR AND A SPIRITUAL CHURCH MEMBERSHIP**

The Christian Endeavor society is needed by the church, that it may make effective its growing purpose to accord to children their rightful place in its membership. By the analogy of the Old Testament church, by the teaching and practice of Jesus Christ, by the customs of the apostolic church, the children have a place in the church. Whether all children, by virtue of their relationship to Jesus Christ, should be included in the church membership, or whether only the children of believing parents should be thus enrolled, are more than academic questions. That children at an early age should be led to confess Christ and unite with the church, is coming to be the conviction of church leaders, and every church that rightly interprets the spirit



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of Jesus Christ is making provision for the reception of children into the church fold. The age at which this confession should be secured and the act of uniting with the church be celebrated, is a matter of importance, but more important is the matter of the *right training and direction of the child church-members.*

Willie at eight decides to be a cowboy; at eighteen Will decides to be a civil engineer; the latter decision is the life-determining one. The boy at eight chooses Christ and joins the church. Being in the church and apparently not needing the solicitous prayers and concern of parents and pastor, he is neglected and at eighteen the young man chooses the ways of the world; at twenty-five he is a nominal, unconverted church member.

To correct the evils of a church filled with unconverted members, came the revival of Otterbein's day. Children had been brought into the church by educational processes, but in the period for making personal choices they had not been led, under the Spirit, to choose Christ and his ways. Otterbein invoked the work of the Holy Spirit to lead men to personally choose Christ, but at the same time he provided for catechetical instruction of the children, and for the leading of the adolescents to strive, through divine grace, to become worthy recipients of the holy sacrament. (*Church Book* of Otterbein's church.) Otterbein's people to-day must insist upon instructing and training the children and youth, and also upon the work of the Holy Spirit.

The boy Jesus is the model for all time. Received into the church by circumcision when eight days old;

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at the age of three, wearing the fringed garment as a reminder of the commandments; at five, beginning to learn the law at home, and later, by catechetical training, in the school; at twelve he became responsible for obedience to the law. Also, at twelve, at the dawning of personality, the period we call adolescence, the boy Jesus personally chose obedience, and thereafter was about the things of his Father. The choices he made at twelve and thereafter were the ones that made him personally the child of the kingdom, and, humanly speaking, made him the perfect man. The home and the church both participated in securing those right choices. His example points the way for determining the nature and the application of church machinery.

The Christian Endeavor society, as an agency of the church, deals particularly with the period of destiny-determining choices, the period of greatest danger and greatest opportunity. It provides an avenue for the adolescent's religious activities. It insists upon trust in Jesus Christ for strength to make the constantly recurring choices of the Christian life. It cannot mechanically guarantee the inflow of the Spirit or secure the right choices of vacillating and ebullient youth, but the church dare not fail to use any agency which will aid in leading to Spirit-inspired choices on the part of adolescents.

The church must more continuously and insistently look to the touch of the Spirit to secure right choices and to give strength and effectiveness to the religious activities of this critical period lying between a childhood fit for the kingdom and an adulthood made fit for the kingdom only through divine grace.

### CHAPTER III.

## CHRISTIAN ENDEAVOR PRINCIPLES, AIMS, AND ORGANIZATION

### PRINCIPLES

*To learn by doing*, is the underlying principle of the Christian Endeavor society.

"John, hitch up the four horses to the wagon, and go to the woods and bring a load of wood." The farmer's instruction to John has two important purposes. One is to have the wood hauled, and the other to enable John to learn how to handle the four-horse team with a load, a load which, perhaps, two horses might draw. To be responsible for the four-horse team is a promotion for John, adding somewhat to his own sense of importance in the running of the farm, and it enables him to acquire the ability to turn with a four-horse team in the wood lot, a performance presenting some difficulties greater than he would find in turning in a ten-acre field. John is to learn to handle the team in the only manner in which he can successfully learn it. In like manner, young people are put in charge of church activities through the Christian Endeavor society that they may do things that need to be done, and learn how to do them by doing them.

*Action* is the word that characterizes the Christian Endeavor method. It is an application of Squeers' system of education. In "Nicholas Nickleby," Squeers is represented as making use of a peculiar system of



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education. First, the boy spelled the word, "W-i-n-d-e-r, window," and then he went out and washed the thing which the word denoted. Whatever one may think of Mr. Squeers, the pedagogical principle has value.

The Christian Endeavorer reads in his Bible that he should confess Jesus Christ, and then he is given an opportunity to stand up in the meeting and testify for his Lord. He learns that he should pray and read the Bible as a means of grace, and the Christian Endeavor pledge sets him to the observance of daily periods of communion with God. The Endeavorer is taught that service to his Lord is the best expression of love, and he goes out to serve in an office, on committees, and through the manifold activities of the Christian Endeavor society.

*Training* is the big word expressing the purpose of Christian Endeavor. Its founder, Dr. Francis E. Clark, states it thus: "The key-word of Christian Endeavor is training—training in expression, training in service, training in living; training of the heart, training of the mind, training of the tongue; training of the boy and girl, training of the young man and woman; training to make young men and women, training to make citizens, training to make effective Christians; training in the church, training for the church, training by the church."

Training means to teach and form by practice; to develop strength by exercise; to acquire skill by doing.

Christian Endeavor is the old class-meeting, with its constant renewal of consecration through confession, and a modern Christian workshop, with its practical service, making actual in life the instruction and

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inspiration received from God's Word and communion with him. It is the manual-training school, which is so large a feature of the modern school system, training the future workers to *do* things as well as teaching them to *know* things.

*Pledged service* is a characteristic principle. The Endeavorer voluntarily covenants with God to attend the meetings of the society and the church and to do his duty. This pledged coöperation in Christian work gives a degree of stability to the society which leadership alone would not secure. Every member agrees to do his part, whether well led or not, and thus participation in the meetings and the performance of duty are assured.

*Definite responsibility* and *coöperation* are working principles of the Endeavor society. By election to offices and appointment to the chairmanship of committees, definiteness of individual responsibility is secured; and by the committee plan, coöperation in all forms of Christian effort is provided for. The elections and the appointments of the society assure a certain degree of leadership in church work; this official leadership may not be as effective as a heaven-inspired personal leadership would be, but it is more certain.

### AIMS

The aim of the Christian Endeavor society, stated broadly, is to *train young Christians* in the life and duties of religion. Stated more specifically, it aims to: (1) Promote an earnest Christian life in the young people (spirituality); (2) to provide for their mutual

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acquaintance (sociability); (3) to make them more useful in the service of God (skill); (4) to promote loyalty to and coöperation with the Church of the United Brethren in Christ (service).

To be efficient, the society in its organization and methods must produce these results: *Spirituality, sociability, skill* in Christian work, and *service* through the United Brethren Church.

In membership, it is composed chiefly of young people in the period of life when they are most susceptible to training—the trainable age. To maintain its highest efficiency, it must always enlist persons of that age.

To *promote spirituality*, the society makes use of: (1) Private, personal reading of the Bible and prayer; (2) pledged attendance at and participation in weekly devotional meetings; (3) the study of and thinking upon religious subjects; (4) the expression of the young Christian's thoughts and experiences in the meetings. Membership in the society, attendance at the meetings, participation in the exercises, and the acceptance of obligations, all are based on the *religious motive*, proceeding from and sustained by the dynamic phrase, "Trusting in the Lord Jesus Christ for strength." This fundamental and definite recognition of the source of spirituality, faith in Jesus Christ, is the secret of Christian Endeavor's power and permanency.

## ORGANIZATION

The Christian Endeavor *organization* is simple in form and democratic in principle. It is composed of



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persons who voluntarily associate themselves for a definite purpose, adopt a constitution, pledge themselves to perform certain duties, and elect from among their own numbers those who shall lead them. These officers constitute an executive committee, with power to appoint the necessary committees for doing the particular things within the scope of the organization. The organization could hardly be simpler and be effective.

The United Brethren Christian Endeavor work is organized in harmony with the polity of the denomination. The government of the United Brethren Church, in a number of its features, resembles the United States Government. The *connectional principle* prevails. The highest authority in the Church is the General Conference, which receives its authority from the votes of the people composing the denomination. Next to the General Conference is the annual conference, which is the unit of representation in the General Conference. It is composed of ministers and of laymen elected by the local churches, the ministers, in the first place, having been approved as such by the votes of the members of the local churches. The pastoral charge, which may include one or more local churches, constitutes the quarterly conference. This connectional form of government, with the local church, the quarterly conference, the annual conference, and the General Conference all interrelated, enables the Church to plan campaigns and to execute them with unity of purpose.

The same connectional principle exists in the organization of the Young People's work of the United Brethren Church. The *general supervision* is under

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the Board of Control, the members of which are elected by the General Conference. A Secretary of Young People's Work is provided, whose duty it is to plan for and promote the most approved methods of work among our young people; to visit conferences and hold institutes in connection with Branch conventions; to consult with Branch officers as to the best ways of increasing the efficiency of the local societies; to stimulate religious training among our young people; and to prepare reports and perform such other duties as the Board may direct.

For each annual conference territory there is provided a *Branch Christian Endeavor Union*, embracing all the United Brethren Young People's societies within its territory. The purpose of the Branch Union is to secure the mutual helpfulness of the societies and stimulate Church loyalty and promote an intelligent interest in the various Church enterprises, and to aid in the organization and extension of the Christian Endeavor societies in the conference. The Branch Union functions chiefly through a convention, composed of delegates from the local societies and the pastors of the churches. These delegates elect a corps of officers, who, with certain additional persons elected thereto, constitute an executive committee for the transaction of the necessary business coming within the scope of the Branch Union. In addition to the officers, superintendents, or secretaries, of departments are elected, such as the Branch superintendent of Junior work, superintendent of missions, superintendent of Christian stewardship, superintendent of temperance or citizenship, superintendent of education, etc. The Branch

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executive committee, through the officers and superintendents, provide for conventions, usually held annually, and for local and district rallies and institutes.

Between conventions, by correspondence and personal visitation, the officers and superintendents promote the Young People's work within the conference and throughout the Church.

The Branch work is supported by annual dues paid by the local Young People's societies. The amount each society pays is fixed by the Branch conventions. At most, it is an inconsiderable amount for each society to contribute, and should be paid cheerfully by every local society within a conference. No other like amount of money goes farther in promoting the best interests of the United Brethren Church.

The Branch Christian Endeavor Union is a very *important feature* of our Church life. 1. It focuses attention on the Young People's work and gives training to a group of enterprising young workers in every conference. 2. Its conventions afford opportunity for familiarizing young people with the great enterprises and institutions of the Church to which they belong, making them more intelligent and increasing their loyalty and usefulness. 3. The conventions increase the mutual acquaintanceship of the young people, enlarging their vision, and promoting a greater degree of unity in the church life. 4. The conventions, furthermore, are a valuable educational agency, as they are occasions for young people to travel under favorable conditions and to become acquainted with the State in which they live. 5. The Branch Christian Endeavor conventions furnish an avenue for the educational and



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inspirational activities of the various departments of the Church. 6. By the united efforts of the societies of a conference, through the Branch Union, important enterprises, such as the starting of home missions, the erection of churches, the support of foreign missionaries, the founding of scholarships, etc., are successfully promoted.

### **SUGGESTIONS FOR BRANCH OFFICERS**

The Branch officers who conduct an aggressive campaign for Christian Endeavor extension and development, are important factors in the growth of the Church.

A certain amount of work may be done by *correspondence*, and Branch officers should not hesitate to use Uncle Sam. In some society activities a circular letter is effective. Some persons boast of their disregard for circular letters, but properly prepared communications will be effective with the young people, who appreciate the need of carrying forward Christian work at a nominal cost.

In some departments of work a *circle-letter* proves very interesting. This has been tried out by the life work recruits in one conference. The president started a letter concerning the life-work purposes of the recruits, by writing to one member of this group. That person added his personal experience and the two letters were sent to another volunteer who in turn added her letter, and thus the letters continued to grow until they had made the round of the entire circle. A similar plan could be worked with the local society presidents in a conference that is not too large.

*Local and district Christian Endeavor rallies* are of great value, and some Branch officers make them a regular feature of their work, the district rallies being held statedly. By this method the Branch president and the superintendents of departments may get close to local workers, although the rally will not have the inspiration and enthusiasm of the larger conventions. District rallies perhaps should be made special

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features, as the time might come when holding them regularly throughout the year would be found burdensome.

The *Branch Christian Endeavor convention* is an important and approved means of church development. After a quarter of a century of experience most conferences find that an annual convention is the best means of maintaining interest in the Young People's work, and of securing results through the convention idea. Biennial conventions are too infrequent to maintain proper interest. To depend upon district rallies and institutes, without the annual convention, results in a lack of unity in carrying out conference plans. The merging of the Young People's convention into a conference church convention, where all interests are presented, usually fails to specialize sufficiently on the Young People's work and it is difficult to secure the attendance of young people as delegates. Combining the Young People's convention with the ministerial institute or the Sunday-school convention is necessary in some conferences. In such cases the best results are obtained by designating certain days for the Christian Endeavor convention, when the busy young people may attend and not be required to stay throughout the entire period.

Every Young People's convention ought to be, and often is, the *destiny determining event* in some young Christian's life. This alone makes the conventions worth while, and this opportunity makes it necessary to put into the convention much prayer and definite appeals for the surrender of life to Christian service. The devotional and inspirational features of a Young People's convention deserve careful consideration on the part of program builders.

The Christian Endeavor *convention program* ought to include: (1) Features for the deepening of the devotional life of the young people; (2) Specific and practical instruction and drill in Christian Endeavor methods; (3) A definite call to young people to dedicate themselves to Christian work through the ordinary channels, and also to give God a chance to use them in Christian work as a life vocation; (4) An opportunity for young people to express themselves in addresses, papers, discussions, questions, and, where practicable, in community

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service, such as street meetings, visits to benevolent or correctional institutions, etc; (5) Inspirational addresses to inspire young people to missionary, evangelistic, temperance, good citizenship, Christian stewardship, and other lines of activity; (6) Inspiring music, badges, and banners, periods for sociability, and opportunities for profitable sight-seeing.

Christian Endeavor *schools of methods, or institutes*, are as important as conventions. If a school can be conducted for at least a week it can be combined with Sunday school, missionary training, and other features. The expense of a week's school is greater than that of holding a convention, and the attendance is not as large, but better and more definite work can be done. Such schools are best held during the vacation period, when they can be made a part of the vacation of the young people.

The *institute idea* has been introduced largely into the regular conventions, they affording the best opportunity for reaching the largest number of workers with definite training in Christian Endeavor methods. From three to five periods of institute work can be put in a two days' convention, and will prove to be of the greatest practical value to the delegates who attend the convention to find out how to conduct a successful society.

*Christian Endeavor teams* may be used to great advantage in organizing and developing Christian Endeavor work within a conference. The Branch officers and department superintendents may constitute themselves a team to visit local churches and societies or district rallies to present the work of the departments and the Branch enterprises. To prevent the matter of expense from detracting from the effectiveness of team work the team should not be so large as to call for burdensome contributions from the places visited. Local society teams may be used, to the benefit of the local society and the places visited. Such a team should include a leader of song and several speakers who would give brief, clear testimonies as to the benefits of Christian Endeavor so as to encourage other societies or to lead to the organization of new societies.

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The Branch organization ought to ask the local societies to pay *annual dues* in sufficient amount to enable the executive committee of the Branch to do the necessary work of extension and development. Proper care must be exercised so as not to involve the Branch in indebtedness; at the same time it must avoid a parsimonious course which would prevent it from doing aggressive work.

The Branch Unions have contributed greatly to the growth of the Church by raising money for special *Branch objectives*, such as missionary, church erection, educational, and other enterprises. Usually it is a mistake to undertake as an objective a task involving large sums of money and requiring years of continued giving to reach the goal. The constituency of the Branch conventions changes every few years, and it is better to have enterprises which each convention determines upon, thus giving the delegates a voice in the matter and securing thereby their heartier coöperation.

The nature of the special work which a Branch undertakes should be determined both by *its importance and by its educational value*. The executive committee of the Branch should carefully consider the proposed enterprises and should not permit advocates of rival interests to distract a convention by pleas and appeals. Such appeals should be made before the executive committee, and not in the open convention.

Careful records should be kept of the *delegates* to the convention, and proper credit be given to societies which send delegates. In the standards which a Branch sets up for its societies, credit should be given for the sending of delegates.

The awarding of *banners and honors* by the Branch is in keeping with the characteristics of the Young People's work, and should not be regarded as unimportant. Great care must be taken, however, that the rules of the contests are fair and well understood and strictly adhered to.

### LOCAL SOCIETY AND THE CHURCH

The local Young People's society is a department, or agency, of the local church, and is under its direct control, subject to its authority and direction. The president and



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treasurer of the society and the Junior superintendent are members of the quarterly conference, thus officially bringing them into the closest relation to the church. Reports through these officers are to be made regularly to the official board of the church and to the quarterly conferences.

From the beginning the United Society of Christian Endeavor has advised the Endeavor society always to refer important matters to the pastor and his officials, and to submit to their decision in every case. Rarely is there a disagreement between the pastor and Endeavor society, and when there is it is in accord with Christian Endeavor principles to gracefully accede to the wishes of those in charge of the church.

### ORGANIZING A SOCIETY

With the *pastor* more than with any one else lies the responsibility for organizing a Young People's society in the local church. If he does not take the initiative he always must be consulted by those who would introduce a society. It is commendable on the part of existing societies to be interested in promoting Christian Endeavor by the organization of new societies wherever possible, and a special committee, or a Christian Endeavor extension team, can be of great help in the formation of new organizations.

Since the pastor, as the general superintendent of the church plant and of its agencies and activities, is the one who must either take the initiative or give his approval and co-operation in organizing a society, it hardly seems necessary to outline a *plan of procedure*, as the pastor is capable of forming his own plans. He probably will preach a sermon on the *church's duty to the youth*, and endeavor to secure the prayerful co-operation of the church officers and members in the organizing of a Christian Endeavor society. He also will lay the matter before the young people, either individually or in a group brought together for the purpose, and thus prepare them to take intelligent action in a public meeting to be called for organizing a society.

Whoever organizes the society should study well the *model constitution*, noting especially in Article II. the objects of the

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Young People's society. In connection with the study of the objects he will ponder the principles of the prayer meeting (Article VI.), which is the heart of the Young People's society. The classes of members (Article III.), the duties of officers (Article V.), and the purposes of the committees (By-laws, Article III.), all will receive careful consideration. (The model constitution is found in the United Brethren Church Discipline. A copy of the constitution will be sent free for organizing purposes by the Young People's department, Dayton, Ohio. See page 41.)

*Advertise* well the meeting of the young people of the church and Sunday school, called for the purpose of organizing a Christian Endeavor society. After brief devotional exercises, *explain* the purpose of the meeting, emphasizing the objects of Christian Endeavor. Explain that the society depends upon the voluntary co-operation of the young people, who must assume the responsibility for carrying on the organization, and that they elect their own officers and must stand by them. Explain further that while it is a voluntary organization, one of its cardinal principles is *pledged* faithfulness, and every member agrees to attend and take his part in the meetings.

To read the entire constitution would be tedious, so let the organizer read and explain the sections and features already referred to. Explain briefly the pledge, showing that it contains nothing which a Christian can safely omit from his life, whether he signs a pledge or not.

After a moment of prayer let all who will enter upon the organization stand, or in some other way *signify their purpose*. If the pastor deems it better to assume that all present are there to participate in organizing the society, he may proceed on that assumption. The organizer should not be too anxious for large numbers in beginning the work.

In electing the officers it is proper to appoint a *nominating committee*. It is also entirely proper for the pastor to have conferred previously with one or two persons thus appointed, for the pastor has a right to make suggestions as to the leadership of the Endeavor work, and the young people will appre-

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ciate such suggestions. This previous conference concerning officers is especially necessary if the election is held at the first meeting. If a second meeting is to be called for the election of officers, due consideration can be given to the nomination of proper leaders in a conference of the pastor with the nominating committee.

While the nominating committee has retired, the time may be occupied with a further explanation of the work, or in securing the signatures of the members, or in prayer and song. This is a proper time to place the pledge before the members that they may understand what they are doing in giving their signatures in joining the Christian Endeavor society.

When the nominating committee reports, the *officers may be elected* on motion, if the names presented are satisfactory. In some societies it is the custom to nominate twice the number of persons required for each office, and to elect by ballot. This formality is hardly necessary in organizing the society. If desired it may be made the method of electing at subsequent elections.

The *installation* of officers had better be deferred until a subsequent meeting, when each officer will have had an opportunity to study his duties, and when more time can be taken.

If sufficient time remains the *by-laws* may be taken up, and the blanks filled out, or any needed changes made. The blanks to be filled have references to the time of holding the meetings, to designating the evenings for the consecration and the business meetings, and to fixing the time for holding the elections; also fixing the quorum. (By-laws, Articles I., IV., V.) All this may be deferred to a subsequent meeting if desired. The decision as to the number of committees, in addition to the three regarded as necessary ones, may also be held over.

The pastor and the officers elected constitute the *executive committee*, and it should meet promptly to select the members of the lookout, the prayer meeting, and the social committees, which should be publicly appointed by the president at the next meeting of the society.

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Being duly organized the society should provide itself with the *necessary supplies* for carrying on its work. Topic cards in sufficient number to give one to each member should be ordered. (Price, 10 cents a dozen; 75 cents a hundred.) If the *Watchword* is not distributed in the church through the Sunday school, it should be supplied the members of the society as soon as possible, as the members and prayer meeting leaders cannot well conduct the usual meetings without such helps as the *Watchword* supplies from week to week. (Price, 75 cents a year in clubs of five or more; 60 cents in clubs of five or more when all the copies are sent to one person. It may be ordered for three months at the same rate. Single subscription, \$1.00.) It would be worth while to supply the members with copies of the constitution; the officers and committees at least should have them. (Price, three cents each, 25 cents a dozen.) A copy of this book should be accessible to the officers and committees of the society. Information as to helpful literature can be gotten by writing to the Young People's department, United Brethren Publishing House, Dayton, Ohio, where all the supplies may be secured.

As soon as the society is organized and the officers elected, *report the officers* and the number of members to the Secretary of Young People's Work, United Brethren Publishing House, Dayton, Ohio; also to the officers of the Branch Christian Endeavor Union.

### THE EXECUTIVE COMMITTEE

This committee consists of the pastor of the church, the officers of the society, the chairmen of the various committees, and the Junior and Intermediate superintendents. "All matters of business requiring debate may be brought first before this committee."

This committee is the society *president's cabinet*. It is also an important *pastor's aid* committee. Its first great object is to conduct a successful Young People's society.

At the beginning of a society year the executive committee must meet to *plan for the year's work*, and to do this there should be a full attendance. The officers and committee chair-



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men should be notified to come to the meeting prepared to give an intelligent outline of the policy each feels should be pursued in his department. If the vice president is made responsible for the work of the committees, he should outline his plans, indicating his proposed new developments. The recording secretary should state her conception of her work. The treasurer especially needs to present his work at this opening meeting, giving what he believes to be a necessary budget for the year, with his ideas as to how the money should be raised. In like manner the corresponding secretary, the Junior superintendent, the Intermediate superintendent, and the committees should contribute their ideas and methods. Hear every member present without allowing him to be tedious, then with all the plans in the hopper let the committee decide upon the things to be done first. This implies that the president has his ideas as to the things that should be done.

In arriving at plans it is not a loss of time to stop and *pray* over them. Ask God for guidance. Take time to discuss the questions thoroughly. Fix upon some things clearly, and adopt them. It is not wise to undertake too much. At least two things must be considered—the devotional meetings and the financial policy. Suggestions for the successful promotion of the devotional meetings and for the finance budget of the society are given elsewhere.

Executive committee meetings should be held as often as necessary business may require. Christian Endeavorers are busy young people, and should not be called to meetings unless there is *business of importance*. If the society is doing nothing, then this committee has immediate important business growing out of that fact. Plan the work and distribute responsibility so that it may not be necessary to meet often as an executive committee. The regular business meetings will afford this committee an opportunity to strengthen the weak places in its policy.

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### FINANCING A SOCIETY

The plan for financing the Christian Endeavor society needs to be drawn on right lines, because the method of raising money in the society and the manner of expending it are *elements in the training* of young Christians in the duty and method of Christian giving. Most societies have not given the best training to their members; their plans have been without system and their methods of raising money often of doubtful character.

The method of financing the society ought to train the members in these particulars: (1) *Giving according to the Bible standard*; (2) *Regular payments*; (3) *Businesslike methods of handling the funds*. The society can teach the Bible principles of giving, but in its own financial plans can hardly provide for receiving the whole tithe. It should however adopt plans that provide for regular giving and for the businesslike handling of the funds received.

It is in keeping with the Church's financial system and in harmony with business principles to adopt a *budget* for the society. The executive committee should carefully prepare a list of the probable necessary expenses of the society for the year, including gifts to missions and other obligations of the organization, and to submit this budget to be voted upon by the members. The estimate should not be beyond the ability of the society to raise.

Having agreed upon the budget, prepare *subscription cards*, with figures running from one to any number of cents desired, and hand these cards to the members for their subscriptions. The figure marked by the member denotes the amount to be given monthly throughout the year. Sometimes the fiscal year is made to include only ten months, so that ten payments will cover the obligation. In connection with the subscription card supply each member with a package of twelve (or ten) little envelopes, each bearing the number that is assigned to the member receiving it. This number stands in connection with the member's name in the treasurer's book, and is not to be made public.

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### THE FINANCE COMMITTEE

A *finance committee* should be appointed to aid the treasurer in raising the funds for the society's obligations. The membership of the society may be divided among the members of the finance committee, each to solicit the persons assigned to him. This work should be done under the direction of the chairman or of the treasurer. The amount subscribed by the members need not be divulged, but the total should be reported to the society.

*Payments* to the society budget may be made in the envelopes provided, and be turned in at the monthly business meetings. Sometimes the payments are made quietly at the consecration meeting.

Both the training of the members and the financial needs of the society make it advisable to have *payments coming in regularly*. The treasurer, or the finance committee, should promptly notify, or better, see personally, those who get behind in their payments. Amos R. Wells suggests as a good eye-gate reminder of the obligation to pay, the placing on the blackboard or on a large sheet of paper of a list of the numbers assigned to the members with a statement of the account of each number, as "No. 140, paid up," or "No. 26, due 20 cents," etc.

In the raising of special funds other methods may be used, but the society should always keep in mind the educational value of the method adopted.

### HINTS

Money is more easily spent than raised. Therefore, more attention should be given to getting and saving money than to spending it.

The niggardly expenditure of funds may prevent getting the money necessary for the legitimate activities of the society.

The society should always insist that an outgoing treasurer's report be carefully examined and properly audited, the auditing committee's report being made a matter of record.

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This advice is given not because of implied dishonesty in the handling of funds, but because it is the proper business method.

Funds should be collected from all the members of the society, and not alone from those who give freely. Proper training requires that all give.

The society should be jealous of its credit, and pay bills promptly. Some foresight may be necessary to maintain the credit of the society by avoiding the undue multiplication of expenditures at any one time.

Bills that are incurred regularly for some fixed expense may be ordered paid as they fall due. For all other payments orders should be duly authorized by the society.

Fixed dues of a given amount per month may insure a regular income, but is hardly as good a method as to secure voluntary subscriptions of amounts in harmony with the members' ability to give. To depend upon collections is never satisfactory, though collections may be taken for special objects.

A society at all times ought to be raising money for some worthy purpose, in addition to meeting its running expenses. This object properly may be a share in the fund which the Branch Christian Endeavor Union is raising during any given year. Raising money for home and foreign missions not only contributes to the advancing of the kingdom of God, but is a valuable means of education in missions.

A generous offering always should be made at the observance of Young People's Anniversary Day, as such funds aid in the General Church enterprises, to which every Endeavorer promises to be loyal. Anniversary offerings help to support the denominational Young People's work, without which the local society work would not be as effective.



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# MODEL CONSTITUTION AND BY-LAWS FOR A UNITED BRETHREN CHRISTIAN ENDEAVOR SOCIETY

(Adopted June 5, 1890. Revised, 1909.)

## CONSTITUTION

### ARTICLE I.

#### NAME

This society shall be called the Young People's Society of Christian Endeavor of.....(insert name of church)  
United Brethren Church of.....(insert name of place).

### ARTICLE II.

#### OBJECT

It shall be the object of this society to promote an earnest Christian life among its members, to increase their mutual acquaintance, to make them more useful in the service of God, to promote loyalty to the Church of the United Brethren in Christ, to study its life and interests, and to seek in every proper way to assist in the growth of both the local church and the denomination at large, as our particular part of God's Zion.

### ARTICLE III.

#### MEMBERSHIP

1. The members shall consist of three classes, Active, Associate, and Honorary.

2. *Active Members.* The active members of this society shall consist of the pastor and all Christian young people who sincerely desire to accomplish the object above specified. Voting powers shall be vested only in the active members.

3. *Associate Members.* All young persons of worthy character who have not as yet publicly professed their faith in Christ may become associate members of this society. They shall have the special prayers and sympathy of the active mem-

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bers. It is expected that all associate members will regularly attend the prayer meetings and that they will in time become active members.

4. *Honorary or Affiliated Members.* Persons who for any reason cannot assume the duties of active membership, but who are interested in the society, and desire to promote its welfare, may become honorary members. Honorary members are expected to support the society financially and otherwise.

5. These different persons shall become members upon election by the society.

### ARTICLE IV.

#### OFFICERS AND COMMITTEES

1. The officers of this society shall be a president, a vice president, a recording secretary, a corresponding secretary, a treasurer, and a *Watchword* agent, all of whom shall be chosen from the active members of the society. The president should be a member of the United Brethren Church.

2. *Executive Committee.* This committee shall consist of the pastor of the church, the officers of the society, the chairmen of the various committees, and the Junior superintendent. All matters of business requiring debate may be brought first before this committee.

3. *Other Committees.* There shall be appointed from the active membership such committees as shall be necessary to carry on the work of the society, these committees to be selected from the list suggested in the by-laws.

### ARTICLE V.

#### DUTIES OF OFFICERS

1. *President.* The president of the society shall perform the duties usually pertaining to that office. He shall have general oversight of the interests of the society, and it shall be his care to see that the different committees perform the duties devolving upon them. He shall make a report of the work of the society at each session of the quarterly conference or official board.

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2. *Vice President.* The vice president shall assist the president in promoting the interest of the society and shall perform the duties of the president in his absence.

3. *Recording Secretary.* The recording secretary shall keep a record of the members, and correct it from time to time, as may be necessary; shall obtain the signature of each newly elected member to the pledge; shall correspond with absent members, and inform them of their standing in the society; shall keep correct minutes of all business meetings of the society; and shall notify all persons elected to office or to committees, in writing, if necessary.

4. *Corresponding Secretary.* The corresponding secretary shall keep the local society in communication with the Board of Control of the Sunday School, Brotherhood, and Young People's Work (Young People's Department), and with other local societies; and shall present to his own society such matters of interest as may come from the Board of Control, from other local societies, and from other Christian sources. He shall also report to the General Secretary of the Young People's Work the number of persons who have adopted the Christian Stewardship plan. This office shall be permanent, and the name shall be forwarded to the corresponding secretary of the conference Union and to the General Secretary of the Young People's Work, at Dayton, Ohio.

5. *Treasurer.* The treasurer shall safely keep all moneys belonging to the society and pay out only such sums as shall be voted by the society.

## ARTICLE VI.

### THE PRAYER MEETING

1. All the active members shall be present at every meeting, unless detained by some absolute necessity, and each active member shall take some part, however slight, in every meeting. To the above all the active members shall pledge themselves, understanding by "absolute necessity" some reason for absence which can conscientiously be given to their Master, Jesus Christ.

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2. Once each month a consecration or covenant meeting shall be held, at which each active member shall renew his vows of consecration. If any one chooses, he can express his feeling by an appropriate verse of scripture or other quotation.

3. At each consecration meeting, the roll shall be called, or some other effective method of making the record may be employed, and the responses of the active members who are present shall be considered as a renewed expression of allegiance to Christ. It is expected that if any one is obliged to be absent from this meeting he will send a message, or at least a verse of scripture, to be read in response to his name at the roll-call.

4. If any active member of this society is absent from this monthly meeting and fails to send a message, the Lookout Committee is expected to take the name of such a one, and in a kind and brotherly spirit ascertain the reason for the absence. If an active member of the society is absent and unexcused from three consecutive monthly meetings, his name may be stricken from the list of members, on the approval of the Executive Committee.

5. The Lookout Committee may also, in order to satisfy itself of the Christian character of the candidate, present to all candidates for active membership the following card to be signed:

(If this exact form of words is not adopted, it is earnestly hoped that a pledge embracing the main ideas will be used.)

*Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would have me do. I will make it the rule of my life to pray and read the Bible, to support the work and worship of my church, and to take my part in the meetings and other activities of this society. These things I will do unless hindered by conscientious reasons; and in them all I will seek the Savior's guidance.*

*Signed.....*



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### ARTICLE VII.

#### BUSINESS MEETINGS AND ELECTIONS

1. Business meetings may be held monthly on an evening designated by the society, or at any other time upon call of the president.

2. An election of officers and committees shall be held annually (or semi-annually, as may be thought best). Names may be proposed by a nominating committee appointed by the president.

### ARTICLE VIII.

#### RELATION TO THE CHURCH

1. This society shall at no time adopt any rule or practice contrary to the Discipline and usages of the United Brethren Church.

2. This society shall be auxiliary to the ————— Conference Branch Christian Endeavor Union of the United Brethren in Christ.

### ARTICLE IX.

#### DUES

This society shall pay annually into the Branch treasury, as dues, such sum as may be determined by the Branch Union. It shall also collect from each Junior and Intermediate society annual dues. These annual dues shall be forwarded by the treasurer, on order, to the treasurer of the Branch Union. These amounts are due the first of January each year, and should be paid during that month.

### ARTICLE X.

#### AMENDMENTS

This constitution may be amended at any regular meeting by a two-thirds vote of the members present, one week's notice having been given; provided that Article II. and Article VIII. shall not be changed.

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## BY-LAWS

### ARTICLE I.

#### MEETINGS

1. *Regular Meetings.* This society shall hold a meeting on \_\_\_\_\_ evening of each week. The \_\_\_\_\_ regular meeting of each month shall be a testimony or consecration meeting. The regular business meeting shall be on the \_\_\_\_\_ evening of each month.

2. *Christian Culture Meetings.* Meetings for the study of personal evangelism, missions, Christian stewardship, Christian citizenship, or other subjects, may be held as determined upon by the society. Such meetings may be held at the time of the regular meetings, if agreed upon by the Executive Committee.

3. *Literary Meetings.* Literary meetings for the pursuit of some definite course of study or for the rendering of literary programs, may be held at such times as the society may determine and shall be under the direction of the Literary Committee, provided that nothing shall be given inconsistent with our position as a Christian society.

### ARTICLE II.

#### FINANCES

The funds of the society may be raised by regular dues payable at the monthly business meetings or at the consecration meeting, or the society may adopt other systematic plans for the finances. Monthly payments to missionary funds may be made at the time when the monthly missionary topic is considered.

### ARTICLE III.

#### SUGGESTED COMMITTEES AND THEIR DUTIES

1. *Executive Committee.* See Constitution, Article IV., Section 2.

2. *Lookout Committee.* It shall be the duty of this committee to bring new members into the society, to introduce them to the work and to the other members, and to look after

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and reclaim any that seem indifferent to their duties. This committee shall also, after consideration, propose names for membership at least one week before their election.

3. *Devotional Committee.* This committee shall have in charge the meetings, and shall see that a topic is assigned and a leader appointed for every devotional meeting. It shall also assist the leader in increasing the interest in the devotional meetings.

4. *Social Committee.* It shall be the duty of this committee to promote the social interests of the society by welcoming strangers to the meetings, and by providing for the mutual acquaintance of the members by occasional sociables, for which any appropriate entertainment of which the church approves may be provided.

5. *Church and Sunday School Committee.* It shall be the duty of this committee to visit the young people of the community and strangers, invite them to the Sunday school and church services, and see that they are properly received at these meetings. The committee shall also coöperate with the pastor of the church and the superintendent of the Sunday school in any way which they may suggest for the benefit of the church and Sunday school.

6. *Missionary Committee.* It shall be the duty of this committee to awaken an intelligent missionary enthusiasm among the members of the society. This interest is to be aroused by holding missionary meetings, promoting mission study classes, and by using missionary funds as directed by the society.

7. *Music Committee.* It shall be the duty of this committee to provide for the singing at the young people's meeting, and also to turn the musical ability of the society into account, when necessary, at public religious meetings.

8. *The Relief Committee.* It shall be the duty of this committee to do what it can to cheer and aid, if possible and necessary by material comforts, the sick and destitute among the young people of the church and Sunday school.

9. *The Literary Committee.* The Literary Committee (of which the pastor may be a member) shall have charge of the

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literary work of the society. It shall also do what it can to circulate the *Watchword*, the *Religious Telescope*, and all other periodicals of the Church, among the families of the congregation, as the pastor of the church may direct. It may, if deemed best, distribute tracts, and in any other suitable way introduce good reading matter wherever practicable. The *Watchword* Agent may be chairman of the committee.

10. *Christian Stewardship Committee*. It shall be the duty of this committee to practice and teach by every possible means the duty of systematic, proportionate giving to the cause of Christ of at least one-tenth of the income of the members of the society, and to secure and preserve a roll of the members who practice such giving, or will promise to do so, and through the corresponding secretary of the society forward a list of such names to the General Secretary of Young People's Work, or to the Secretary of Christian Stewardship.

11. *College Committee*. It shall be the duty of this committee to keep the society in touch with the college with which the conference coöperates, to awaken a desire in the young people for college training, and communicate the names of the persons who may desire to attend the college to the president of the college, and to promote the interests of the college in any reasonable way in which the college authorities may suggest.

### ARTICLE IV.

#### ELECTIONS

The election of officers shall be held at the regular business meeting in ———. A nominating committee may be appointed by the president.

### ARTICLE V.

#### QUORUM

——— members shall constitute a quorum for the transaction of business.

### ARTICLE VI.

#### AMENDMENTS

These By-Laws may be amended by a two-thirds vote of the members present.



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### FORMS OF THE CHRISTIAN ENDEAVOR PLEDGE

#### ACTIVE MEMBER'S PLEDGE.—FORM 2

*Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Savior; and that just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life.*

*As an Active Member, I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the Society I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll call.*

*Signed.....*

#### ACTIVE MEMBER'S PLEDGE.—FORM 4

*Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would have me do. I will make it the rule of my life to pray and read the Bible, to support the work and worship of my church, and to take my part in the meetings and other activities of this society. These things I will do unless hindered by conscientious reasons; and in them all I will seek the Savior's guidance.*

*Signed.....*

## CHAPTER IV.

### CHRISTIAN ENDEAVOR OFFICERS

The success of a Christian Endeavor society depends more upon the officers than any other one factor. Election to office is a call to service, and every officer should regard it as the call of God.

#### QUALIFICATIONS OF OFFICERS

The Christian Endeavor officer has a high honor conferred upon him, because his call to the position is an indication that he is believed to have the willingness and possibilities to meet the responsibilities of *doing things for others and with others*. The young Christian Endeavor officer modestly may protest that he is lacking in fitness for the responsibilities, and he may be correct in his estimate of his attainments, but Christian Endeavor calls to office those who are to grow up to the ability to fill a position, rather than always calling those already qualified. Sometimes persons are appointed or elected to office because they are already great; as Webster said of Adams and Jefferson, "They were not men made great by office; but great men upon whom the country, for its benefit, had conferred office." The Christian Endeavor society is to make officers.

In selecting an officer in the Christian Endeavor society, especially in choosing a president, two things are to be considered: First, the *success of the society*; and second, the *training* of the person called to fill the office. In some of the other offices these two consid-

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erations may be reversed in the order of importance, but in the presidency first consideration should be given to the probable effectiveness in leadership that may be expected from the one chosen. It is not necessary always to look for a person with experience, for experience is not essential, provided the officer-elect has willingness and capacity. Most young people have the capacity, but many lack the willingness, or consecration, necessary to develop their capacity for leadership. Therefore, in choosing a president, after giving due consideration to the abilities of the one to be chosen, much prayer and spiritual influence should be brought to bear upon the heart of the prospective candidate that the necessary motive and purposefulness may obtain.

The Christian Endeavor officer finds the spirit and motive of his position in the root idea of the word "office." The word comes from roots which mean *ability to do*, and shades off into the idea of *help rendered to others*. The primary definition of "office" is that which a person does for and with reference to others. This idea of doing things for others, inhering in the word, is happily in harmony with Christian Endeavor. The officer who measures up to the meaning of the word is one who not only does things as the representative of others, who have authorized him to do them, but who does things for the benefit of others.

The ideal officer is not to be sought for as much as the available officer, one who has purposefulness, and ordinary abilities at the command of his purposefulness. Artificial standards, so often set up in books describing the ideal president, are useful, provided they do not

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discourage the actual officer from doing the best he can under existing conditions. It will be more helpful for officers to measure themselves by Scripture ideals than by the usual Christian Endeavor handbook ideals.

### **BIBLE TYPE OF THE IDEAL OFFICER**

The Bible type of the ideal Christian Endeavor officer is presented in the character of Ephaphras. The closing paragraphs of Paul's letters are full of suggestive human touches. In the letter to the Colossians (Col. 4: 12, 13), Paul sent to the Christians of Colossæ the greetings of some of his fellow workers. Among them was Ephaphras, fit to be the president of the Christian Endeavor society, if such a society had existed. The absence of a society by that name did not make Ephaphras less necessary in his church, for persons of his spirit and qualifications are ideal officers and workers in any position in any church.

Ephaphras is described by Paul as having these characteristics: "One of you," "a servant of Jesus Christ," "always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God," and as being a man of "much labor for you, and for them in Laodicea, and for them in Hierapolis." Stating these characteristics categorically, as they apply to the Christian Endeavor office, Ephaphras was: (1) One from the ranks; (2) a servant of Christ; (3) always striving prayerfully in behalf of his society members; (4) one with high ideals for his society; (5) a hard worker; (6) one who had interest not only in his local society, but in the people beyond—he was broad-visioned.



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The Christian Endeavor president, or any other officer, is naturally one called to his position *from the ranks of the young people*. He need not have a college diploma hanging in his room, or be a graduate of a Christian worker's training school, although the advantages of the college and training school would be invaluable. The Endeavor officer is just one of the young people of the church, chosen by his compeers to leadership in the particular duties pertaining to his office. The "one-of-you" relationship is to his advantage in the discharge of his duties.

While chosen to office by the vote of his associates, the Christian Endeavor officer should regard himself as the "*servant of Jesus Christ*," under obligations to please his Master, knowing that to please him he must faithfully serve the young people who have elected him. When the officer accounts himself as a servant of Christ, he has a motive for faithfulness and patience that can be obtained in no other way.

The officer of the Bible type is a thorough-going, *persistent* fellow. He is not a quitter. But while he is always striving for the welfare of his society, he also recognizes that to overcome the obstacles in the way and to obtain real success, he needs divine help, and so he uses *prayer* while planning for and executing his duties.

The Bible type of Christian Endeavor officer has a *high ideal* for the members of his society, his ideal being nothing short of perfection "in all the will of God." As an officer in a society which has definite objectives, he may aim at many things short of perfection in all the will of God, but whether it be regularity and faith-

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fulness in attendance at the Endeavor meetings, or conscientious preparation for and participation in the prayer meetings, or the habit of Bible reading and prayer, he regards it all as a part of the completed whole, the whole being young Christians doing the will of God.

Paul testified that Ephaphras had *much labor* for those whom he served, and the Endeavor officer who succeeds usually possesses the same characteristic. In any Endeavor office there is a great deal of work—just plain work.

A commendable qualification of Ephaphras was his *unselfish vision*. While working hard for those of his own church, he linked with them the people of Laodicea and Hierapolis, towns nearby, to which his interest extended. The Endeavor officer must think of the societies of the conference and of the whole Church and of the world.

### EMOLUMENTS OF OFFICE

The true motive prompting one to accept an office in the Christian Endeavor society, is the unselfish desire to serve. However, it should not be forgotten by young people that there are *personal benefits* that accrue to the one who faithfully and successfully does his duty.

Political offices are sought often by ambitious men for the emoluments of office. Emoluments are the profits arising from office, the advantages accruing from being in an official position. Another term is the perquisite of office, meaning that which is gained over and above the ordinary salary of the position.

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Official positions in the Christian Endeavor society have their emoluments, such as:

1. *The acquiring of executive ability.* The person who makes good in an office in the society, successfully executing the work belonging to his position, is thereby acquiring the ability to do things. Executive ability is the power one has to do and get done the things that need to be done. It implies judgment, initiative, and capacity for leadership. The world is constantly offering positions of importance to young men and women of executive ability, and young people may account as a contributing factor to the acquiring of executive ability the sacrifice, industry, and courage they put into the work of the offices in the Endeavor society.

2. *The development of a worthy character* through carrying responsibility. A drayman backed his wagon to the curb, and jumping down from his seat, he slipped on an icy place on the street and fell. Getting up, he brushed the dirt from his clothes, entered the house, and presently came out with a trunk on his shoulder. There now was little danger of slipping and falling, for with the burden on his back he carefully picked his steps and safely placed the trunk on the wagon. The Christian Endeavor officer who properly appreciates the moral responsibilities that are upon him, will likewise pick his steps, and in the care which he exercises as to his conduct he is acquiring a good character. The character, and resultant good name thus being acquired, are no small reward for the faithful discharge of the duties of a Christian Endeavor office.

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3. The emoluments of office enter into the secret chambers of life, and the faithful Christian Endeavor officer is continually *gaining in spirituality*. He encounters problems and difficulties that send him into the presence of God for wisdom and grace; the spiritual character of the work of a Christian Endeavor office in itself is an incentive to frequently enter the presence of Jesus Christ for direction and power in performing one's duties.

Thus there accrue to the faithful Endeavorer in office, some rich personal experiences and attainments, affording rewards justifying the acceptance of the responsibilities. They are the rewards over and above the sense of duty done, and the good accomplished in serving others.

### ELECTING OFFICERS

The nominating committees always should confer with the pastor.

As a rule, elect to the presidency one who has shown faithfulness and capacity in some position in the church.

Younger members should be trained for the presidency by experience as committee chairmen and in the vice presidency.

Do not change officers merely for the sake of "passing it around"; change for the good of the society and for the training of new material.

### THE PRESIDENT

The president is to *lead, direct, and inspire* the whole society—the society is to be so faithful that it would run without a president.

The president counts faithful efforts to succeed a Christian duty.

The president *prays* about his plans and thinks much.

The president *studies* his membership and estimates their abilities and has a vision of their capabilities.



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The president does not hesitate to appoint persons *to do things*; he expects them to do what he asks, and does not give up when he is disappointed, but finds somebody who will do the work.

The president has his eyes on the *young people outside of the society* membership, and asks them to help, thereby gaining many.

Th president is especially concerned about the *weekly prayer meeting* and the doing of things as a result of prayer.

The president never falls asleep in the cab; he is the engineer and dare not sleep on the job.

The president *informs himself* as to his duties by reading up on the subject of Young People's society work.

The president tries *new plans* after his present plans have been tested out; successful plans as well as unsuccessful ones may be followed by new plans.

The president does not let things die on his hands; when anything ought to be discontinued, he does it decisively.

The president has a *program* for his administration carefully thought through, at least as far through as to the possible outcome of his present plans.

The president carries a *notebook* with pages for plans, dates, outlines of methods, names of committees, etc.

The president has a copy of "The Officers' Handbook" (price, 35 cents,) which gives him instruction as to his duties, parliamentary rules, etc.

### THE VICE PRESIDENT

The *vice* president is so called not because he is guilty of deviation from moral rectitude—too often he is not given a chance to show what he might do—but because he acts *instead* of the president.

The vice president may show much of positive virtue by being *responsible for certain parts* of the administration of the society. The Vice President of the United States is made useful by being constituted president of the Senate; he does not have to wait for the President to die to be useful.

The vice president of the Christian Endeavor society might be called "*the assistant president.*" Such a change in name

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would remove the office from the tendency to be merely ornamental.

As a suggestion, it would be a good rule to make the vice president responsible for the meetings and faithfulness of the *committees* of the society.

Some societies make it a rule that the vice president shall be *chairman of the lookout committee*, a position which brings him in touch with the whole society, and enables him to work in harmony with the president.

The vice president should be the president's *right-hand man* in bringing up items of business or suggesting plans of work which have been talked over with the president.

The vice president may be delegated to *look after strangers* and visitors who may attend the society.

Since the Christian Endeavor society is a training school, the vice president may be useful in some meetings in *preserving order* among groups which are forgetful of the duty of proper attention and decorum.

The vice president should regard himself as *being in training for the presidency*, and in that relationship should give the president the kind of co-operation he would desire from his "assistant president."

## THE SECRETARY

The secretary keeps an *accurate roll* of the members of the society. In order that this roll may not be lost the careful secretary will keep duplicate lists of the members, accessible to the prayer meeting, lookout, finance, and other committees.

The membership roll should be *kept in a book* so that it may be permanently preserved. (The United Brethren Publishing House, Dayton, Ohio, sells a suitable Roll Book for 60 cents.) Transferring names from the associate to the active membership list should be done neatly. A card catalogue is a satisfactory way of keeping the membership roll.

The secretary keeps a correct record of the *business transactions* of the society. Formality in expression is not es-

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sential to accuracy; originality and human interest may be put into the minutes of the meetings.

The best time to write out the minutes is *immediately after the meeting*. Prepare complete minutes, and after they have been approved at the succeeding meeting of the society, copy them in the record book. Do not get behind in the processes of preserving accurate records.

*Record* the names of all officers elected, and of all committees. All motions made and carried should be recorded in substance if not in full form. Important resolutions should be recorded with fullness. A running account of discussions in the business meetings may be recorded if impartially done.

The secretary will keep the record of the *executive committee meetings*.

The secretary will send *notification of election* to all officers and committees elected. It is a courteous thing also to notify in writing persons elected to membership in the society, expressing a welcome.

The secretary may be made *publicity secretary* for advertising the meetings.

The secretary has an opportunity to do *many useful and courteous things*, such as: Post a membership list in the society room or in the vestibule of the church; keep a visitor's register, where the names of visitors may be recorded; keep a record of those who attend the devotional meetings; insist on written monthly reports from committees that they may be properly filed in the record, etc.

### THE CORRESPONDING SECRETARY

The corresponding secretary attends to the *correspondence* of the Endeavor society.

This secretaryship is to be as nearly *permanent* as is practicable, because the name of this officer is the connecting link between the general and Branch offices and the local society. It is the name that connects the local society with the interdenominational Endeavor movement. A new corresponding secretary is to be elected only when there are reasons, and not annually or semi-annually as in the case of

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other officers. When a new corresponding secretary is elected the name should be sent promptly to the Branch secretary and the General Secretary at Dayton, Ohio.

One who knows well the life and activity of the local society, and who is interested in the society, is a proper person to fill the office of corresponding secretary.

The corresponding secretary should not be a *secret-ary*—one who keeps secret the communications received.

The corresponding secretary should *pass communications immediately* to the officers for whom they are designed. Statistics and other information which may be given without action of the society may be sent out at once.

The corresponding secretary should *write letters* of introduction for members who are going to new communities. This letter may properly give some information as to the activities of this member in the home society.

The corresponding secretary should *notify* other Endeavor societies of the removal of Endeavorers known to the secretary.

The corresponding secretary will keep in touch with *absent members*, soliciting from them letters to be read in the society.

The corresponding secretary will write letters to Endeavorers who are in college or away from home, giving them a word of cheer.

*Four rules* for the corresponding secretary:

1. Know all that you can about your society.
2. Answer promptly every letter that needs an answer.  
Promptly means to-day.
3. Give all the facts accurately as you know them.
4. Do not always wait to be asked.

## TRITE TRUTHS FOR TREASURERS

Be honest, the society trusts you.

Take good care of all the money entrusted to your keeping.

*Bank the money* promptly on receiving it, and pay by check. If the executive committee of the society does not regard this necessary, care for the money as you may be directed.



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Have a blank *receipt book*, and require a receipt from all to whom money is paid.

Keep a society *account book* in which to record every cent received and from what source it comes, and every cent paid out and where it goes.

At least once a year and always before turning over your books, have them *audited* by a committee properly appointed.

As treasurer you will do more than keep your books accurately; you will *stimulate giving* and direct the society finances. You should be a member of the finance committee.

### WATCHWORD AGENT

The great importance to the society of having in the hands of all its members, the *Watchword*, which is the organ of the Young People's societies of the United Brethren Church, gives special dignity to the *Watchword* agent and makes it worth while to provide a literary committee. The chief work of the *Watchword* agent is to circulate the *Watchword*, the *Religious Telescope*, and all other periodicals of the Church among the families of the congregation, as the pastor may direct.

In many churches the *Watchword* is provided through the Sunday school, thus enabling most of the Endeavorers to have the advantage of the paper in acquiring information about the Church and its interests and in the study of the Christian Endeavor topics and methods of work. Where the Sunday school does not provide the paper, a *Watchword* agent, or a literary committee, always should be appointed to look after its circulation.

The *Watchword* is a trade paper, in a certain sense, being specially designed for the inspiring and equipping of Christian Endeavorers for their work in the Church of the United Brethren in Christ. Its general literary features afford good religious reading for young people, and its special departments on Young People's work make it invaluable to every member of the Christian Endeavor society. Its *notes on the topics* for the Christian Endeavor prayer meetings and its suggestions for leaders and those who participate are designed to com-

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pel some thinking. While these helps are intended to be helpful to the most inexperienced leader and society member, they are so presented as not to cripple the young Endeavorers by rendering unnecessary any thought on their part. Christian Endeavor prayer meeting helps that merely furnish an order of exercise with responsive readings do more harm than good.

If the young people are not acquainted with the *Watchword*, plan a *Watchword* evening. Decorate the room with cover pages and other illustrations from copies of the *Watchword*, which can be secured free on request to the United Brethren Publishing House, Dayton, Ohio. Present in the meeting selections from the different departments, including an outline of the stories, some facts from the informative articles, a poem, an editorial, and perhaps a joke or two. After such a program secure as many subscriptions as possible.

There are other Christian Endeavor papers of great value to society workers, but they should be used to supplement the *Watchword*. It is a well-known principle of Christian Endeavor that its members are to be *loyal to their own church*. An Endeavorer cannot be loyal to his church unless he knows his church, its spirit, its enterprises, its institutions, its leaders. Interdenominational and undenominational periodicals may emphasize loyalty, but they cannot give the necessary information which must be the basis of intelligent loyalty. Often such papers live upon the denominations, but are under no obligation to maintain the denominations, as is the denominational Christian Endeavor paper. The first obligation of the Endeavorer, therefore, is to have his own denominational periodical, because thereby he is acquiring the information that will make him a useful member of his church, and is supporting the paper which helps to make all the church's young people intelligently loyal.

The United Brethren Publishing House, Dayton, Ohio, will furnish sample copies of the *Watchword* and needed information for getting up a club.

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### OTHER OFFICERS

Other important officers in the society are the chorister and the pianist or organist. Suggestions for these will be found in connection with the sections dealing with the music of the society.

## CHAPTER V.

### THE COMMITTEE IDEA

The committee plan is a prominent feature in the Christian Endeavor society. The heart of the idea is the committing of work to be done that it may be done. There are two things involved in this: First, *getting things done*; second, *coöperation in doing things*.

However, when some duty or interest is committed to a committee, it is not always a guarantee that it will be attended to. Sometimes the use of the word "committee" suggests the expression in the burial service, "We commit his remains to the ground," etc. A committee is too often a grave, and the matter that has been committed to it is buried. Some one has said that the best committee is composed of three persons, one of whom is sick, one out of the city, and one willing to do the work. It is true sometimes that one person might do the work while he is getting a committee together, but it is not true that the work of the kingdom would be advanced more surely by disconnected individual efforts. If a committee of five cannot do more than one, there would be only incidental advantage in having the committee, but a committee of five can do ten times as much as one, if all do their duty.

The committee in the Christian Endeavor society has two objects: First, *getting things done*; second, *training in doing things*.



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If getting a particular thing done were all that is implied in the committee idea, then the pastor or president, or some interested individual might better do it. The Christian Endeavor committee idea implies more than the doing of the deed. In harmony with the purpose of Christian Endeavor, the members of a committee are to learn how to do things. This makes it possible for the appointment on a committee of persons who have little knowledge of, or skill in doing, the work committed to that particular group. They are appointed in order that they may be enlisted in doing the work, and *thereby learn how to do it*. It is, therefore, a mistake for the chairman of a committee to perform all its duties. It is true, he may be able to do it more easily than to get his committee together, but he is robbing the other members of their training.

The method of the successful Christian Endeavor committee involves three features: First, the *leadership* of the chairman; second, *division of the work*; third, *coöperation*.

Upon the *chairman* naturally rests the responsibility of seeing that the committee does the work committed to it. The chairman must have a sense of responsibility and a conscience concerning his position. He must realize that the individual members will not do the work if he does not take the initiative. If he is indifferent and negligent, he should realize that he is standing in the way of the members doing what they might otherwise do. His conscience should be so keen that he would be troubled if the matter committed to his group is not promptly and faithfully attended to. He should not wait for the president, or,

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where this duty is especially committed to the vice-president, for the vice-president to remind him that the work is to be done. Upon the faithfulness of each committee will depend largely the success of the society, and the faithfulness of the committee depends largely upon the chairman.

The chairman should make the *members of the committee* feel that each one has a responsibility. Each member is under obligation to give his thought and prayer and work. It is not easy to think. Many young people will let the chairman do all the thinking, but the chairman is failing in his obligation if he does not enlist the best thought of each member.

There are many forms of activity in which there may be a *division of labor*. For example, in the prayer-meeting committee, one member may be made responsible for special coöperation with the leader at a particular meeting, another member at another, and so on. It is in this way that the members of the committee receive important training.

*Coöperation* must accompany division of labor. Much of the world's work has to be done by the coöperation of the toilers. This is especially true in promoting the kingdom of God. While faith and character belong to the individual, Christian activity implies coöperation. For the development of the spirit of and capacity for coöperation, the committee idea of the Christian Endeavor society is a potent factor.

While the principle of coöperation, implied in the committee idea, is a great factor in the work of the world, and in the kingdom of God, it should be remembered that the acceptance of *individual responsibility*,

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the development of *individual faithfulness*, and the *acquiring of ability* are blessings that accrue to the individual. "To those who can best do the work, all work in this world sooner or later is committed," says Froude, the historian.

The *number and size of committees* will be influenced by the numerical strength and the extent of the activities of the local society.

Several committees are essential to the average society. They are the *prayer-meeting*, or devotional committee, the *lookout committee*, and the *social committee*. The smallest society may have these three, and one can hardly think of conditions that would justify the omission of any one of them; at least the society could not omit any of the activities that these three committees represent.

Of the other committees, the *missionary*, the *music*, and the *finance committees* are the ones most widely found. One very important committee is too seldom employed in society work. It is the *college*, or educational, committee. Christian education is so important and the relation of the Christian Endeavorers to the colleges of the Church is so intimate, that societies ought to have an active educational, or college, committee.

*Community service* and the promotion of *good citizenship*, especially in the direction of temperance legislation, call for committees to look after these interests. These, however, may be appointed as they may be needed for the doing of specific work, that being better than having too many standing committees that

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are not actively enlisted and whose services are too seldom called for.

There is no limit to the number and kinds of the committees that may be used, as *Junior, flower, relief, Christian stewardship, information, pastor's aid, good literature, press, whatsoever*, etc.



## CHAPTER VI.

### CHRISTIAN ENDEAVOR PLEDGE AND MEETINGS

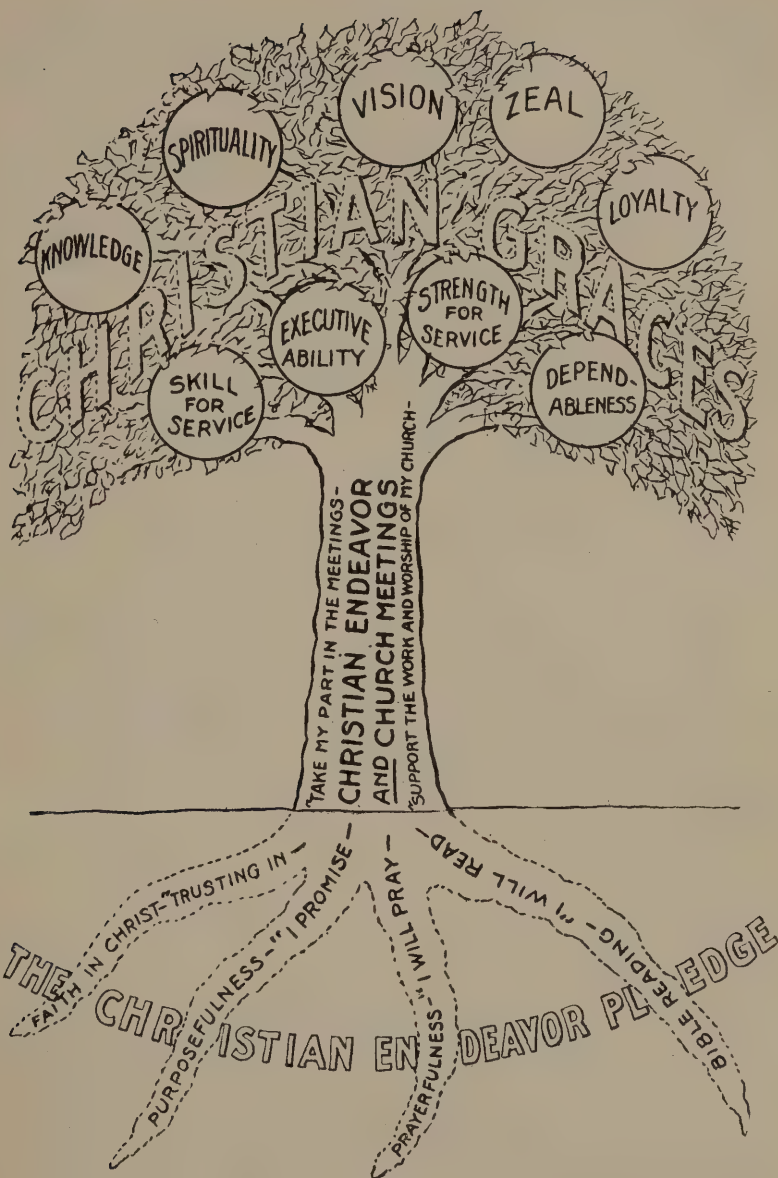
#### THE PLEDGE A PRACTICAL PROGRAM

Christian Endeavor may be likened to a tree with its root, its trunk, and its branches and leaves, and blossoms and fruit. Every part of the tree is essential to its life.

Christian Endeavor has features relating to the personal, private life of the individual members, and these may be likened to the roots of a tree. It has its public meetings, which may be likened to the trunk of the tree. It produces certain graces and results which correspond to the foliage and fruits of the tree.

The vigor and fruitfulness of the tree is determined by the vigor of its roots and the soil in which it grows. The roots are out of sight. A diseased and impoverished condition of the roots may not be discovered until the leaves begin to wither and the body of the tree dies. So it may be in Christian Endeavor, and attention to the personal, spiritual healthfulness of its members is of great importance.

The roots of the Christian Endeavor tree are: 1. Faith in Jesus Christ—"Trusting in the Lord Jesus Christ for strength." 2. Purposefulness—"I promise him that I will strive to do whatever he would have me do." 3. Prayerfulness—"I will make it the rule of my life to pray." 4. Bible reading—"I will make it the rule of my life to read the Bible."



Christian Endeavor Tree.

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These features, the heart of the Christian Endeavor pledge, are personal and private. They are essential features of any victorious Christian life, and not merely of the life of the enrolled Christian Endeavorer. They imply the conditions of Christian growth, just as the roots and the rain-moistened, sun-warmed soil are essential to the life of the tree.

Because they are fundamental and effective, emphasis must ever be placed upon these *personal features* of Christian Endeavor, expressed in the first half of the pledge. The continued life and vigor and fruitfulness of the society depend upon the personal, private religious habits of its members. A tree may be planted in the springtime and in the summer produce leaves and blossoms; but August may see it dead, because its roots have not performed their function. It is never safe to judge the newly planted tree by its leaves in summertime, neither can one be assured of the permanency and fruitfulness of an Endeavor society by the flourish with which it starts, unless the devotional life of its promoters is known.

It is this intimate relation of the private prayer life of individuals to the success of the society that has given the *pledge its place* and power in the permanency and growth of the Christian Endeavor idea. Societies have been organized without the pledge; societies often have perfunctorily adopted the pledge, ignoring it in their conduct; the pledge has been criticized because of its exacting features; but decade after decade it has been found that the principles of the pledge are the ones that give life and continuity to the Young People's societies. True, not all successful societies have adopted

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the Christian Endeavor pledge, but all that have succeeded have incorporated the spirit of the pledge into the conduct of enough members to give them spiritual life and power.

All who are sincerely desirous of promoting the purpose of Christian Endeavor should keep in mind the necessity of continued emphasis upon the devotional features of the Christian Endeavor pledge, exemplified in the prayer life, the Bible-reading habit, and the observance of the Quiet Hour by members of the society.

Now, there may be roots in the ground without exposing one to the danger of having ripe apples falling on his head in autumn, as every farmer boy knows who has tried to plow an old orchard. There may be in the individual life the graces and habits represented by the private devotional elements of the Christian Endeavor pledge without having a Christian Endeavor society. However, those graces must find expression in some manner, just as the living roots must grow into a tree above ground if they themselves would live. Therein is the reason for the *public meetings* and the practical endeavors of the Christian Endeavor society. The public meeting is the trunk of the tree. It is another feature of the Endeavor movement without which the fruits of Christian Endeavor could not be realized.

The usual Christian Endeavor meetings are: (1) The weekly devotional, or *prayer meetings*; (2) the *social meetings*; (3) the *business meetings*; and, in its outside relations, (4) the *local union rallies* or confer-



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ences, and the denominational and interdenominational *conventions* and *schools of method*.

The devotional, the social, and the business meetings should be *held statedly*, and only extraordinary circumstances should be permitted to interfere with them. They may be changed in program and in place of assembling, but the spirit and purpose of the meetings may never be omitted. One *secret of the perpetuity* and effectiveness of the Christian Endeavor society lies in the fact that its members pledge themselves to attend and take part in the meetings and other activities of the society. To the extent the spirit of the pledge is observed, stated meetings are assured, and their existence and the pledged participation produce the fruits of Christian Endeavor.

The society meetings are not the only ones which the Endeavorer is under obligations to attend. In his pledge, which is a practical program for his religious training, he promises to support the *work and worship of his own church*—"I will make it the rule of my life . . . to support the work and worship of my church." One form of the pledge has in it a promise to attend all the church's regular Sunday and mid-week services. With the modern classification of activities and distribution of responsibilities, it may not be the conscientious duty of the Endeavorer to attend all the meetings, but his proper training makes it necessary that he attend the worship and prayer services of his church. What will be the future church if the young people acquire the habit of neglecting the prayer meeting and of withholding their support from the service of worship? No amount of faithfulness in the dis-

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tinctly Endeavor meetings can take the place of loyalty to and participation in the fundamental services of the church. The Endeavor society exists for the church—for training the young people in their duties to the church, not merely to the society, which is only one agency among others utilized by the church.

The *fruits of Christian Endeavor* ripen amid the foliage of the Christian graces. About the fruits we need not be greatly concerned if the roots and trunk and branches of the tree are kept in vigor. Not that we may be indifferent to the kind of fruit produced, for if Christian Endeavor does not yield a fruitage justifying the labor expended it will soon be cut down, but its fruitage will take care of itself if Christian Endeavor is true to its principles. If Christian Endeavorers are not (1) stronger Christians, (2) more skillful in service, (3) more dependable in religious work, (4) more loyal to Christ and the Church, (5) better informed and broader visioned, then it is high time to look to the spirit and methods of the society.

### THE PRAYER MEETING

“The prayer meeting is the heart of Christian Endeavor.” It gives opportunity for the *expression* of the private, devotional life of young Christians, and in turn helps to *emphasize and keep alive* the private prayer and Bible-reading habits. The devotional meeting cultivates the *graces* of social worship, and gives opportunity for the *confession of Christ*. The devotional meeting, where a number gather in the name of Jesus Christ and unite their prayers, secures the promised *presence of God*, and those who meet and partici-

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pate are *spiritually blessed and strengthened*. It is a means of grace and of growth of incalculable value.

The Christian Endeavor devotional meeting also *generates spiritual power* for effectually carrying out the practical endeavors of the Young People's society. It permits the *united planning of work*, and assures *spiritual coöperation* in executing plans.

The weekly Christian Endeavor meetings take on many forms, affording instruction and training as well as the development of the devotional life. Thus is introduced missionary instruction, Bible study, temperance information and inspiration, good citizenship principles, and instruction in other fields of religious thought and activity.

### THE PRAYER-MEETING COMMITTEE

This committee has, as its most important duties, the *arranging for regular weekly prayer meetings*, and the *deepening of the devotional life* of the members of the society.

It meets promptly after its appointment, and *appoints the leaders* for a period of probably three months; sometimes it may appoint the leaders for six months. If the society desires to print the topic cards with the names of leaders for a year, the prayer-meeting committee must select the leaders for twelve months. The advantage of appointing leaders for a shorter period is that adjustments may be made to conditions; the advantage of appointing them for a longer period is that more time is allowed for preparation, and when the names of leaders are published greater publicity is secured.

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*Topic cards* in sufficient number to supply each member of the society, should be secured by the committee. These cards may be procured from the United Brethren Publishing House at a cost of ten cents a dozen, or seventy-five cents a hundred. The cost of topic cards is so reasonable that not to supply a society is inexcusable.

Depart from the topic card when occasion requires it. There is no need of being a *slave to a program*, even one's own. When the revival meeting period approaches, if the assigned topics do not fit into the meetings that should be held for preparation for the revival, substitute other topics, such as, "The Christian Endeavorer in the Revival," "How to Do Personal Work," etc. Local good citizenship movements may justify the introduction of topics relating to the fight on hand.

*Fit the leader* to the topic as far as possible, remembering at the same time that one purpose of leading the meetings is the *training* of the young people. This makes it necessary to employ the less experienced as well as the more capable ones. Some topics are better fitted for the inexperienced leaders than others.

*Two leaders* are sometimes appointed for the purpose of strengthening the courage of an inexperienced member, but this should not be done if it leads the timid one to rely upon the associate leader and thus miss the strengthening of the courage and will that comes from undertaking the difficult duty.

The prayer-meeting committee always holds itself in readiness to *fill in* any break in the progress of the meeting. The committee should encourage all the



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members to be true to their pledged duty of taking part. It is because of this spirit of duty-doing on the part of the members that it is possible for wholly inexperienced leaders to have good meetings.

The prayer-meeting committee will hold *conferences with the leaders* and seek to help them in arranging programs that will assure interesting meetings, avoiding sameness and a tendency to the rut hindrance.

When an appointed *leader fails* the committee, its members must be in readiness to conduct the meeting.

The devotional spirit of the society will be deepened and leaders will be greatly strengthened for their tasks if the prayer-meeting committee will *meet with each leader for a short private prayer service* before each meeting.

To the prayer-meeting committee belongs the responsibility of increasing the percentage of the members who will *lead in public prayer*. If there is a tendency to omit prayer from the meetings, this committee will plan to secure more praying by aiding the leaders in providing for it in the programs.

The promotion of the *Quiet Hour observance* falls to the prayer-meeting committee, unless a special committee is appointed for that purpose.

This committee can secure increased variety by a change in the arrangement of the seating of the prayer-meeting room as well as by varying the order of the program. It should encourage the introduction of *object talks, blackboard lessons, and suitable literary features*.

A great variety of suggestions for the prayer-meeting committee is found in the book, "Prayer Meeting

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Methods" (price, thirty-five cents), a copy of which should be owned by the society that it may be used by this committee.

### SCHOOL FOR LEADERS

Training is the distinctive work of Christian Endeavor. Prayer meeting leaders are not born, they are developed—trained.

The *institute* at the convention is good; the *summer school* of Christian Endeavor methods is better; the most practical school, however, because possible in every society, is an evening or a Sunday afternoon with the *prayer meeting committee and the leaders together*. Bring together the leaders of the meetings for the succeeding two or three months. Yes, some leaders will not be present, but instruct those who do come. Invite the pastor. Go over the principles of proper leadership as suggested in P's and Q's for leaders.

Then take up each topic and with the leader work out a general plan for the meeting. For example: Topic, "One Day in Seven for the Highest Things;" meeting to be led by John Newmember. What is the purpose of this topic? To emphasize Sabbath observance. John's talk on the topic may be gotten from the Scripture lesson, which teaches the results of profaning the Sabbath. What songs shall be used? Let John find songs on the Sabbath; show him how to handle a song book, if he does not know how. What special features should be introduced? The importance of God's will concerning the Sabbath suggests assigning the "Daily Readings" to six different members. What does science teach? Ask a doctor to tell of the physiological effects of Sabbath breaking; if he cannot attend the meeting have him give the information to some member. A period for testimony on the results of Sabbath keeping may be put in the program; also a period of consecration to better Sabbath keeping. By way of illustrative stories, have one tell of the prince who gave his subjects six good horses, reserving the seventh for himself, but his people stole the seventh one.

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Next topic, "The Bible, the World's Supreme Book;" meeting to be led by Jennie Timid. This suggests a Bible meeting. What hymns? Jennie will know how to find hymns about the Bible, having seen John instructed in the way to find hymns on a given subject. Her talk on the topic will be suggested in the *Watchword*. She may write it out and even read it, if it is the first time she is leading, but never again. What special features? A Bible drill, naming and finding the books of the Bible, led by some one selected for that purpose. The language in which the Bible was written will interest; the pastor will be able to give one of the members a sample of the Hebrew or Greek language to be reproduced on the blackboard.

Next topic, "The Joys of the Christian Life;" meeting led by Mary Faithful. The topic suggests a song service for the first part of the program. Special object lesson: A telegram announcing the reservation of a room in a distant hotel, or a reserved seat ticket for the concert will illustrate the reservation made in heaven for those who are guarded through faith (I. Peter 1:4, part of the Scripture lesson). Special feature: At the calling of the roll in the consecration meeting have testimonies as to what in religion gives the greatest joy.

The *school idea* may be introduced into the regular meeting, where all may receive instruction in how to prepare and lead.

### HINTS FOR LEADERS

Prepare *in time*. Sunday afternoon is two weeks too late.

*Think*. What does the topic mean? What is it intended to accomplish? How can I find out more about it? First, read the Scripture lesson and *think*. Ask yourself what it means and how you may impart its lesson to others. Look into your experiences, and try to find an illustration from observation or experience. After independent thinking study the helps in the *Watchword* and *Religious Telescope*. They are not designed to dispense with thinking, but to be suggestive. The *Christian Endeavor World* and other periodicals give splendid notes on the topics, but on those subjects

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which relate to the work of the United Brethren Church outside helps lack in special information. Avoid using helps that tend to make the prayer meeting a mere responsive exercise, wherein the members can take part without conscious effort. "The Endeavorer's Daily Companion" (price, 10 cents) is a valuable help because it requires thinking in using it.

Ask this question about every meeting—How can it be made *interesting* and at the same time *train the members* of the society?

Make the meeting *interesting*. This implies giving many members something to do, and presenting the subject concretely. In every meeting have: (1) An *object lesson*: (2) a *blackboard* or chart illustration: (3) a *story* illustrating the topic. Have all three if possible. Remember that what you present through the eye makes a deeper impression than what reaches the brain through the ear only, as is illustrated in the accompanying line.



THE EYE CARRIES AN IMPRESSION TO THE  
BRAIN 25 TIMES STRONGER THAN THE EAR



*Plan the program.* Write it out. Put down on paper the songs, the subjects to be discussed, the persons to participate, etc. Assemble in your mind the material and the participants, and arrange in an effective order. Do not follow the beaten track—be a leader instead of a mere follower. Do not be a slave to the suggested programs.

The danger of *ruts* comes chiefly through the leader following the beaten path made by previous leaders. If you cannot get out of the path yourself ask the prayer meeting committee to help you out.

*Lead.* Of course, that means that you have arranged for some followers. Select and notify the participants in advance; it is unfair to ask a person at the meeting to do something for which he should have time for preparation—unfair to him and to the meeting. Retain control of the meeting until it is time to turn it over to the president. Do not say, "The meeting is now in your hands; do not let the time go to



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waste." You have no business to give away the meeting in that manner. Instead, remind the members of their promise to take part, holding them to a fulfillment of their pledge, and at the same time suggest specific things to do, such as to discuss the subject under consideration, to pray for definite objects, to answer questions you put to them, etc.

Keep in mind the *purposes* of the meeting. They are: (1) To secure *thinking on a religious subject*; (2) to secure the *expression of the religious life*; (3) to encourage *confession of Christ*; (4) to *develop the devotional spirit*; (5) to *prepare for action* in Christian service. To reach these ends the leader must think, plan, and pray. He must provide in the program a period for prayer and devotion. You cannot have a Christian Endeavor prayer meeting without prayer, a devotional meeting without devotion.

Summing up these suggestions the leader should mind his P's and Q's.

P	reparation	questions, put concretely and personally.
	plan	quotations, accompanied by comments and an application.
	progress	quality—not merely quickness of movement and queer features for the sake of variety.
	purpose	quiet Hour fruitage, reflecting the prayerful solicitude and Bible study accompanying the preparation.
Q		

### AN IDEAL PRAYER-MEETING PROGRAM

The chairman of a prayer meeting committee asked the Young People's Secretary, O. T. Deever, for a program for a prayer meeting, and his observations and suggestions are here given.

An ideal Christian Endeavor prayer meeting involves ideal preparation. No ideal meeting happens.

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The ideal meeting must be well advertised. Personal invitation also enters into the ideal meeting, and every young person in the Sunday school and community should be invited. The program should be worth while and enticing. There should be no lagging.

The more young people you can get to participate in your meeting the better it will be. Do not have the same person appear twice on the program until all who will have taken part.

Ideal preparation for an ideal meeting means preparation weeks ahead of the time for the meeting. Give out your subjects in good time for ample thought.

Remember also that an ideal meeting for one Sunday evening would not be ideal for the next, because no two meetings should be exactly alike.

The program might be something like this :

1. Short, inspiring song service. Select your songs carefully; see that they are adapted to the subject and occasion. A choir or good leader is almost indispensable to the best singing.

2. Announce the subject of the evening.

3. Six short prayers by young people notified in advance.

4. Scripture lesson to be read by as many members of the society as there are verses. (In an ideal prayer meeting, you understand, every member present has his Bible.)

5. An object-lesson, blackboard illustration, or story illustrating the subject, given by the leader or some one selected for that purpose.

6. Special music.

7. Several short talks on the subject. These should be earnest, devotional, and inspiring, the purpose being to inspire to a desire to serve Christ heroically. They must be prepared in advance of the meeting.

8. A period of prayer or other religious exercise which will give opportunity for the expression of the religious life by the members of the society.

9. Pastor's five minutes, to sum up and clinch the truths that have been presented.

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10. Closing song, "Jesus, Keep Me Near the Cross."
11. Aaronic benediction.
12. Social five or ten minutes in which to make strangers feel at home, and permitting the members to get better acquainted.

It will not be known whether the ideal meeting will be effective until one has opportunity to observe that all the Endeavorers are in the evening preaching service, that they are found in the mid-week prayer meeting, and that the truth of the subject of the meeting is being lived out in the daily life of the members.

### THE CONSECRATION MEETING

The monthly consecration meeting is an important occasion. It is designed to *emphasize the obligation* the members voluntarily assume to be faithful in doing those things which promote spirituality, and it is a time for *testing this faithfulness*. Whether or not the lookout committee keeps a record of those who are present and take part, or who send a verse of Scripture to be read in response to their name at the roll call, this monthly special meeting deserves to be observed with regularity because of the emphasis it puts upon the *principle of fidelity* to Christ and the society.

*Formality* in responding to the roll call is a danger, just as there is danger of *monotony* in the roll call. The president and the devotional committee should make a constant effort to have the consecration meetings *vibrate with life*. Genuine consecration and intense sincerity cannot be secured by mere mechanical variations in the roll call, hence it is constantly necessary to prayerfully and with spiritual earnestness emphasize the necessity of genuineness and courage in the participation of the members at the monthly consecration meeting.

However, *variety* is desirable in itself, and the following hints are given as to variations in the calling of the roll and in the responses: Call the roll backwards; have the members respond in groups, indicating the groups by the letters with which their names begin, as, all whose names begin with the

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letters between A and G; call the members by committees; call the members according to length of time they have been members of the society, as, all who have been members five years or more, etc. The responses may be varied as follows: Respond with a testimony growing out of some recent religious experience; with a verse of Scripture and a comment; with some thought from a sermon heard during the month; with an appropriate missionary sentiment; with a Scripture promise that you have tried; with a favorite Bible proverb; with a prayer, etc. Sometimes the roll call may be omitted, the members participating voluntarily, and the secretary calling the absentees or those who have not voluntarily responded. A request may be made that at the next consecration meeting each member shall participate in the way most difficult to him.

### **KINDS OF DEVOTIONAL MEETINGS**

A *memory meeting* is one conducted without a book, unless it should be a song book in the hands of the organist. Open the meeting by supposing that all Bibles and song books had been destroyed, or that all the members had become blind suddenly. In either situation all would resort to memory for the songs and Scripture references. Then proceed with the meeting as usual, except that the hymns must be sung from memory, and the Scripture recited in like manner. If the Christian Endeavor topic is used the leader must commit to memory the Scripture reference. The program may be something like this: 1. Hymn, "Nearer, My God, to Thee." 2. Season of prayer. 3. "Rock of Ages." 4. The Scripture lesson recited by the leader, or the society repeating together the first Psalm. 5. Comments on the lesson, or a talk on the value of hiding the Scripture in one's heart. 6. Scripture quotations from memory, each giving a favorite passage. 7. Three-minute addresses: (a) The blessing of memory; (b) Things worth while remembering; (c) Things to be forgotten. 8. Prayer. Quote Bible prayers as largely as possible.

A *memory test meeting* may be held by introducing into the main part of the Endeavor meeting tests like these, the answers to be written on slips of paper provided: Where in



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the Bible is found the Lord's Prayer? Where are the Beatitudes? Where are the Ten Commandments? Where the story of creation? Where the account of the flood? Where the story of David's life? Where the parable of the prodigal son? Where is the vine chapter? Select half a dozen familiar Bible verses and repeat the first half, and have the members complete the verse. Write the Ten Commandments. Write the Beatitudes.

A *song meeting* will give the greater part of the time to the singing of gospel songs, with incidents relating to the songs and their authors, given by members of the society. Have a "Fanny Crosby Evening," "Sankey Evening," "P. P. Bliss Evening," etc.

A *praise meeting* implies that each member reads, or better, quotes some verses of praise, adding a personal word of testimony or explanation. To mention things one is thankful for is a good exercise, but in a public meeting there is danger of generalizing, since many members will not be inclined to name the things they are most thankful for. The reasons for praise may be written on the blackboard by the leader and summarized at the close.

A *promise meeting* requires the quoting of Scripture promises, especially such as have been tried and proved by the one quoting them. Young Christians may have had limited experience in testing the promises of God, but they should memorize the promises, because they will be of great help many times in life.

A *letter meeting*, or *absent members' meeting*, requires forethought, as it implies that some one write several weeks in advance to the members who are away from home, or to persons who formerly were members, asking them to send a letter to be read in the meeting at a given time. Such a meeting brings interest to those who are present, and does great good in keeping the absent ones in touch with the society.

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A *telegraph meeting* may be worked as a surprise. The local telegraph office will give you as many telegraph blanks as you need. Send these to different friends of the society who are scattered in different parts of the country, and ask each to write a telegram of from ten to fifty words to be mailed to you by a given date. These telegrams may be sprung on the society, and the effect will be gratifying.

*Out-of-door meetings* are specially appropriate in warm weather, and may accomplish several valuable purposes. The out-of-door meeting will take on added interest in hot weather, because it has the opportunity of reaching people who do not ordinarily attend the meetings. The program must be built to suit the occasion. If a group of listeners can be secured, plan to have one or two speakers who will give the audience warm, earnest addresses on some phase of practical religion. Members of the society should do this talking whenever possible, as it will be valuable training. The music for an open air meeting should be led by an instrument, and by a leader who can enlist the crowd in singing. The prayer meeting committee should seek opportunities for holding open air meetings in the summer in order that the society may carry its message outside of its immediate membership. This may require some courage, but Christian Endeavor is designed to strengthen by doing hard things. Christ and the apostles held many of their meetings out of doors. It would take the drowsiness and monotony out of many a Christian Endeavor meeting to hold it in the open air, where its members could testify to Jesus Christ in the presence of non-Christians. The regular topics need not be followed in holding open-air meetings, although often they will suggest appropriate themes. Christ's parables, spoken to out-door audiences, are appropriate Scripture lessons for such meetings.

*Sunrise meetings* are features of Easter, Christmas, Anniversary Day, convention, and other occasions. These meetings are always profitable. The exertion required to be up and out for an early morning meeting, and the sifting of attendance be-

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cause of the earliness of the hour, together with the definiteness of purpose, always make these meetings unusually profitable. They should be informal, but need leadership.

A *young men's meeting* or a *young women's meeting* is designed to enlist the young men or the young women in conducting that particular meeting. It is not intended that the young men's meeting be exclusively for men, but it should be conducted by them. A young man should lead, another be the leader of song, another play the instrument, others make addresses, while a male quartet or chorus may be a special feature. In the congregational singing all will take part, and it will not detract from the helpfulness of the meeting if both young men and young women take part in the periods for prayer.

A *Sunday-school class meeting* is one in charge of one of the Sunday-school classes. It is not necessary that the members of the class be members of the Endeavor society; such a meeting may enlist young people who are now in the society. If the Sunday-school class is organized it will be all the better prepared to take charge of a particular Christian Endeavor meeting.

A *gospel team meeting* is one in which the services of a gospel team are utilized. Colleges and theological seminaries and in some places local churches have these gospel teams, a gospel team being composed of a group of persons who go out to sing and pray and testify for the purpose of winning the unsaved to Jesus Christ. The best result of such efforts often is the development of such a team in the society. A Christian Endeavor gospel team could do great good in visiting other societies, and in working in neighborhoods where there may be no preaching service; also in revival meetings anywhere.

A *young members' meeting* is designed to help the more timid ones to be bold in leading and taking part. Such a meeting will have the prayers and fullest co-operation of the older members, but the leadership and the participation are to be chiefly in the hands of the younger members. To help *timid*

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ones to take up the duty of public praying, the prayer meeting committee may use the following methods: 1. Name specific objects to pray for. 2. Have the members open their Bible to a Bible prayer, or put upon the board several Bible prayers, and have these recited, afterwards providing a period in which the younger members may pray these prayers. 3. Begin at some point in the society room, and have the members pray a sentence prayer one after another, passing from pew to pew in order. 4. Speak to the young member in advance, telling him you would like to have him lead in prayer, suggesting the Lord's Prayer if he is too timid to undertake one of his own.

An *honorary members' meeting* is conducted by the honorary members of the society. They will have an opportunity to greatly encourage the active members by their reminiscences of the help received from taking up Christian work when young. The Christian Endeavor movement has now attained an age which permits the honorary members to give reminiscences of the earlier days.

A *pastor's meeting* perhaps need not be mentioned, because the pastor too often is depended upon to conduct the meeting which the young people should be leading. However, there is a danger of the Endeavorers forgetting that the pastor may have a special message on his heart which he wants to give to his young people. The society officers should let him understand that whenever he has anything to bring to the society, he should feel at liberty to do so.

A *pledge meeting* gives opportunity for explaining and emphasizing the Christian Endeavor pledge. Have talks on different phases of the pledge. The figure of the tree, used in this book, may serve for grouping its different features. The pledge may be likened to a building. The *foundation* is faith—"Trusting in the Lord Jesus Christ for strength"; the first story is our *private duties*—"I will do whatever I will pray . . . I will read the Bible . . ."; the second story is our *society duties*—"I will take my part in the meet-



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ings and other activities of the society"; the third story is our *church duties*—"I will support the work and worship of my church." A pledge meeting may take many forms.

A *question box meeting* is a profitable novelty. Announce in advance that the meeting is to be of this character, and early in the meeting have each member write a question concerning the topic, to be answered by some one designated, or by the president or leader. Such a meeting is more profitable, however, if the questions can be written out a week in advance and dropped in a question box, so that the persons who are to answer will have time to consider the questions.

One society has found an *answer box meeting* to be interesting. At the close of a meeting a question is put to the society to be answered by every member. These answers will be collected at the opening of the next meeting, and the leader for the evening will read the answers. The answers need not be signed by the members, permitting them to express their views with greater freedom. Questions such as these may be asked: "Why am I a Christian?" "Why am I a member of the Christian Endeavor society?" "What profit is our Christian Endeavor society to the church?" "What can be done to make our Endeavor society better?" "What book, aside from the Bible, has been most helpful to me?" Ask questions concerning the topic for a particular meeting.

An *echo meeting* gives the delegates to the convention an opportunity to give their impressions of the convention trip. Only the briefest summary of the convention should be undertaken. The society should constitute the convention delegates a *continuation committee* for the purpose of continuing the convention throughout the year in a practical way. This committee should be charged with the responsibility of bringing to the regular committees and to the officers the helpful plans suggested in the convention.

*Special occasions* may be observed, such as national holidays, Christian festivals, temperance days, anniversaries of conversion of members, sailing or returning of missionaries.

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### MEETINGS TO AVOID

The mouse behind the clock and last year's calendar are alike in one particular—they are behind time. They are also like many Christian Endeavor meetings—*behind time*. Begin on time if you have to sing a solo; better than a solo is a little talk with God, followed by prayers by the late members. (A "late" society member may not be dead; he may be merely behind time.)

Avoid mere *scrapiness*. Christian Endeavor has developed the habit of a verse of a hymn, sentence prayers, and Scripture verses, often unrelated. Liveliness is secured by a scrap meeting, but the devotional meeting should have *purpose and depth* as well as liveliness.

Avoid *collisions* with the evening preaching service. Stop in time to permit all the members to join the congregation unhurriedly in the worship of the church services.

Avoid *scattering* after the meeting. Remember that Endeavorers bring discredit on the society when they break their pledge by "cutting" the evening preaching services.

### MUSIC IN THE MEETINGS

*Music has so large a place* in the Christian Endeavor meetings that at least two officers, with assistants, are usually provided, the chorister and the pianist or organist. Music of the right kind may save a meeting that otherwise would be uninteresting and largely profitless. To increase appreciation of the importance of music, let a meeting be held without any singing, and note the result.

The Endeavor society should have the *best possible music* and as much as possible for its meetings. The musical portion of the program deserves as careful consideration as the other portions.

The society should provide itself with a *musical instrument*, such as it is able to pay for; should secure

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a sufficient number of suitable *song-books*; and should elect a *chorister* and *pianist* to give such service as the importance of their work demands.

A *music committee* may be appointed, including the chorister and pianist. This committee should have as its chairman a person of some musical ability, who possesses enthusiasm and some executive ability. This committee is designed not so much to sing and play as to get others to sing and play.

In addition to the devotional singing from the society's book of songs, there should be provided *special music*, such as solos, duets, quartets, instrumental solos on the violin, violincello, flute, or piano, and orchestral music. In providing special music, opportunity is presented for employing the talent of members who otherwise might not be able to contribute directly to the work of the society. Appropriateness should be considered in introducing special music.

The *leader* of each meeting should consult with the chairman of the music committee or with the chorister and pianist in regard to the music to be furnished. Leaders should select their songs with great care, keeping in mind the promotion of the devotional spirit in opening the meetings, and the reinforcing of the topic by the theme of the hymns selected. A devotional song sung in the right spirit apparently may fit into a meeting anywhere, but some regard should be had for the appropriateness of the words. It does not contribute to the devotional atmosphere to start up with, "Hallelujah, 't is done!" just at the close of a long address.

The society may improve its music by holding an occasional "*sing*," especially if new books have been

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secured recently. In some communities, a singing school might be conducted profitably for a few months, in which the young people may be drilled in singing, and incidentally enjoy a pleasant social time. One pastor who found the sentiment in his community to be averse to holding socials, secured good results socially by holding meetings in private homes for practice in singing the Christian Endeavor songs.

The Endeavor society *should not be selfish* with its musical talent. In every community there are shut-ins who would enjoy having the young people come in to sing the old hymns and the newer gospel songs. Societies could visit hospitals, benevolent homes and institutions, and give much pleasure by singing to the unfortunates.

### NOTES FOR THE PIANIST

*Grace* in the heart is as important as skill in the fingers. Play spiritedly and spiritually.

*Pay attention to the announcements.* To play through hymn No. 144, while the audience has the book open at No. 44, is amusing to the audience and embarrassing to the pianist when she discovers the mistake, but does not contribute to the success of the meeting. Note carefully also the number of stanzas to be used.

*Sit near* the instrument and avoid the delay that would be occasioned by walking a number of steps every time music is called for.

Begin playing a song *voluntarily* when the interest of the meeting justifies it. Do not hesitate to announce a song when there is delay in starting.

Become *familiar with the book* used in your society, so that you can play anything called for.

Conduct a *musical evening* occasionally, such as an evening with songs of Fanny Crosby, or Bliss, or Sankey. An *ex-*



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*cursion in the hymn book* will make a profitable evening's service. Let some one get information about familiar hymns and their authors, the circumstances under which they were written, etc., and give this information in connection with the singing of the hymns selected.

"Christian Endeavor Grace Notes" is a helpful leaflet for music committees. (Price, 10 cents.)

### THE LOOKOUT COMMITTEE

The lookout committee must *look out*, must *look out*, must *look out*! It must *look outside* of the society for new members, it must *look out* for the faithfulness of the members, and it must *look out*! or there will be no society to look out for.

The outstanding duties of this committee are: (1) The *securing of new members*, (2) *duly informing them of the responsibilities belonging to membership*, (3) and *aiding them in fulfilling those responsibilities*. The last mentioned is the most delicate and difficult part of the work.

In *securing new members*, this committee should not be left to itself by the rest of the society, although applications for membership naturally should come through this committee. When other members know of a prospective member they should tell the lookout committee and aid heartily in securing the recruit.

*Replenishing the membership* of the Christian Endeavor society is a constant duty, for the Endeavor society is unlike other organizations of the church. It is as much under obligations to *get rid* of members as to *get new* members. That is, the Christian Endeavor society must not seek to retain in its membership the older young people who have enjoyed the benefits of

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its training and who should pass on to the larger responsibilities of the church, making room for the younger people to acquire the kind of training they have received. Whether this promotion of the trained members should be formally observed in a graduation or promotion exercise or not, there comes a time when the older members should transfer themselves to the *honorary membership* roll, and honor the Endeavor society by exceptional faithfulness in the other departments of the church. It is not possible to fix *age limits*, and it usually is necessary to have a certain number of older people in the society in order to secure the best training results with the younger members. Because an older person is active in the Endeavor society is no indication that he is out of place; it may be his special duty to aid in maintaining the society at its best for the training of the younger people.

In every other department of the church, members once secured should be members until death. The Sunday school is organized so as to include the babies and the octogenarians. That fact makes it natural for the Sunday school and similar organizations to keep on growing numerically at an appreciable rate. The Endeavor society, being limited to a specific period in life, may be doing its work satisfactorily without materially increasing its membership, simply bringing into its ranks the on-coming younger crowd, while graduating its older members. However, rarely is it the case that all the available young people in the community are in the society; consequently there is the duty of *increasing* its membership as well as adding to its roll those who naturally belong to it by virtue of

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their relation to the church. The lookout committee, therefore, has the responsibility of looking out constantly for the young people of the community who need the training of the society.

The usual *sources of new members* are the Juniors and Intermediates, the Sunday-school classes of appropriate age, and the fruitage of the revivals, but the entire community is a proper field. The lookout committee that is not sympathetically interested in the *Junior* and the *Intermediate society* is not only short-sighted, but is neglectful of duty. The Endeavor society ought to impress it upon the Juniors and Intermediates that the natural course for them is to be graduated into the Senior society. There should be an annual graduation day with appropriate ceremonies. These Juniors and Intermediates are especially valuable members, but they must not be considered from the selfish standpoint. The Senior society is sinfully negligent if it permits the older Juniors to drop out of the Christian Endeavor work at that critical point where they become too big to attend the Junior society. The coöperation of the prayer-meeting and the social committees in planning appropriately for the participation of the Juniors and Intermediates when they come into the Senior meetings is an important means of conserving the membership from that source.

The *Sunday-school classes* made up of young men and young women, are natural and fruitful fields for efforts in securing new members. A point of contact is the Endeavor membership now in these classes, and a method of approach would be to ask the class, in its organized capacity, to present some feature in the

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Christian Endeavor meeting. The class might be given charge of one of the meetings, under the leadership of one who is now an Endeavorer. Secure the *coöperation of the teachers* of these classes. It ought not to be difficult to show the teacher that the class, however thoroughly it may be organized, is not giving and cannot give the training in the religious life that the Endeavor society provides for. The members of the Sunday-school class are not being trained adequately in prayer, or in the expressional phases of their religious life. They need the development that comes through leading Christian Endeavor meetings, through praying and confessing Christ in the meetings, and through participating in the practical lines of work carried on by the society. In social lines and, to a limited extent, in expressional exercises, the Sunday-school pupils may be active through the organized activities of their class, but whatever the training thus gotten, there is need of the fuller and additional training afforded by the Endeavor society.

Every *revival* results in the conversion of young people who must have suitable opportunities for expressing the new-found life, and who, in most cases, greatly need training. For the promotion of an earnest Christian life and for the suitable training of the graces and gifts of the young converts, no agency of the church is better adapted than the Christian Endeavor society. The lookout committee should not long delay its earnest solicitation to converts to become members. While they should not be railroaded into the society, it being better to have them fully informed as to the character of the work and the obligations they assume,



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yet the invitation to become members should not be neglected or delayed. Unquestionably a genuine revival of religion is the best means of replenishing the membership of the Endeavor society, because it gives spiritual life and purpose to the young people, without which there cannot be a successful Endeavor society. Endeavorers therefore should pray and labor earnestly for revivals of religion as a means of keeping up the society, which of course is not an end in itself, being only a valuable means in the salvation of souls.

The *methods of recruiting members* will be as varied as the ingenuity of committees may devise, but there is one fundamental principle that must not be ignored. The best method of securing new members is by *prayerful, personal effort*. A Christian Endeavorer, perhaps a member of the lookout committee, personally urges another to become a member of the Endeavor society, praying the while that God's Spirit may lead the non-member to right decision and action. That principle is at the heart of all successful efforts in winning people to Christ and Christian work.

Organized campaigns and plans are helpful. A *membership campaign* may be put on at any time. Christian Endeavor Week has come to be recognized as an annual campaign period. A survey of available material in the community is a good preparation. Organize the society under the direction of the committee for a systematic invitation to the young people to become members. Printed cards are an aid, but must not be permitted to take the place of personal interviews. A recruiting social may be a good point of contact. A social or meeting for special classes of

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young people in the community may be effective, as for clerks, or factory workers, or public-school pupils, or young men and young women. The society should recognize special occasions in the school year, and thus always be in touch with the school folk.

*Membership contests* have done much good and some harm. The evils of a contest lie in the superficial and sometimes questionable methods employed, and in the fact that the end of the contest too often ends the interest of the society in the new members. When the membership contest ends with the banquet instead of beginning in earnest at that delightful occasion, it is likely to be largely a failure. On the other hand, contests have done great good because young people are naturally enlisted by the spirit of rivalry in a contest, a rivalry that may be entirely proper, and because the special activities of the contest bring into the society many who would not be reached otherwise. It is far better to have a membership contest with its possible evils than to have no membership campaign, because always the results of the contest may be made lasting by proper work following the usual banquet. The lookout committee should continue the contest by giving points for the faithfulness in attendance and the participation of the members won during the "red" and "blue" campaign.

This committee's duties in *securing faithfulness* on the part of the members will be made easier if it is careful to instruct them as to their obligations when they join the society. Explain the pledge; then help them to take part in the meetings; suggest to them things that they can do, and praise their efforts, thus

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encouraging them to do harder things. By giving the new members specific duties in accordance with their abilities, their faithfulness is practically assured.

The lookout committee may *divide the names of the society* members among the members of the committee, each to keep a record of those assigned to him as to their attendance at and participation in the prayer meetings. The Endeavorers who are faithful will be encouraged by being told of their faithfulness, and those who are negligent may be won to greater attention to duty by knowing that a record is kept.

The Christian Endeavor *pledge* should be kept on the wall of the Endeavor room and be repeated frequently. It should be recited by all members when they unite with the society.

### HINTS FOR THE LOOKOUT COMMITTEE

The lookout committee of a Chicago society outlines its duties under the phrase, "The I. O. U. of the Lookout Committee":

- |              |   |  |
|--------------|---|--|
| INWARD LOOK  | { | 1. To the active members.                    |
|              |   | 2. To the associate members.                 |
|              |   | 3. To visitors.                              |
| OUTWARD LOOK | { | 1. To the Sunday school.                     |
|              |   | 2. To the church.                            |
|              |   | 3. To the Junior and Intermediate societies. |
|              |   | 4. To the community.                         |
| UPWARD LOOK  | { | 1. To God                                    |
|              |   | for strength                                 |
|              |   | and guidance.                                |

Suggestions for the chairman: 1. Develop your individual prayer life. 2. Hold regular committee meetings. 3. Adver-

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tise your meetings by use of special pulpit notices, blackboard, posters, etc. 4. Keep a record of the attendance and participation of each member. 5. Immediately follow up absentees. 6. Urge your members to be loyal to the church services, not neglecting the evening service.

Fuller suggestions for this committee may be found in, "On the Lookout" (10 cents).

### THE SOCIALS

Because special social meetings of the young people are held, it is not to be inferred that sociability and the devotional and intellectual sides of life are wholly distinct. Devotional meetings are held wherein chief emphasis is placed upon the development of the spiritual life, but always in connection therewith the spirit of sociability is to prevail. Likewise, in the social meetings, held chiefly for the promotion of sociability and the rational enjoyment of social pleasure, the spirit of the devotional meeting is also to prevail. Friendliness and sympathy are elements of character that must be exercised at all times. Sympathy calls for an attitude that will rejoice with them that rejoice, and weep with them that weep.

The Christian Endeavor society's *obligation to provide for the social life* of the young people of the church and community, grows out of the social instincts of the normal human being, instincts which must have proper expression; it is further emphasized by the dangers that assail youth at this point of their nature. On the one hand is the need of wholesome and natural recreational opportunities for those who are properly taught in the home and the church, and on the other hand there is the obligation to provide for



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those who are in danger from demoralizing amusements. The tendency of young people to crowd into the commercialized amusement places, calls for serious consideration of the Young People's society's duty to the youth of the community in a social way. There must be a positive program providing for recreation and the mingling of young people under wholesome influences. This the Christian Endeavor society should provide.

It is no longer necessary to argue in favor of proper provisions for the expression of the social life. The social instincts are as holy as any others; it is the abnormal expression of these life capacities that is evil. Because unregenerate human nature runs to excesses in seeking pleasure, is no reason why the social side of life should not be developed in a way that may add grace and influence to the normal Christian life.

The Christian Endeavor society, as an agency of the church, may not be in a position to provide for all the legitimate amusements of the young people of a community, but it is under obligation to do its duty, and as far as possible should dominate the social life of the community.

The line between *questionable* and *proper amusements* is not always easily located. In some cases the reputation of a given form of amusement and the consequent influence of such a reputation, would determine the questionableness of it, irrespective of its characteristics. Excesses render questionable approved forms of recreation. In a general way, amusements may be regarded as safe: (1) When we can take Jesus

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with us and invoke his blessings upon the occasion; (2) when we are made better physically, mentally, and spiritually by participating in them; (3) when our helpful influence upon those about us is increased. "What kind of games should be banished from Christian Endeavor socials?" asks Amos R. Wells, in "Expert Endeavor," and answers, "Kissing games and all other games that bring boys and girls into undue familiarity, gambling games, dances, and every other form of amusement that is hurtful."

### THE SOCIAL COMMITTEE

The chief duties of the social committee are the *promotion of friendliness* in the Christian Endeavor society, and the *conducting of the Christian Endeavor socials*. It also may be asked to do the work of a literary committee, where such committee does not exist, as literary features have an appropriate place in the social meetings. This committee is the one to which naturally would come the responsibility for *meeting the recreational needs of the community*, and it should study carefully the church's responsibility for providing and directing the athletic, recreational, and amusement features of the community life.

The social committee may be *larger than most of the other society committees*, because its work is varied and it affords a suitable place for using the diversified talents of the young people, including the associate as well as the active members. The committee should not be so large as to destroy the sense of definiteness of responsibility, resulting in a loss of

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executive results. Executive ability is as important in the chairman of this committee as in any other.

The committee should *plan for and direct the features of the social meetings*. This may be done by assigning to different members the direction of different socials, or, better still, by putting different members in charge of different features of each social, all members coöperating. The committee should encourage others to suggest plans by calling them into counsel and assigning them responsibilities.

The committee should not be possessed with the mistaken idea that its duties all may be performed in the social meetings. Visitors to the devotional meetings and those who attend only occasionally should be greeted by this committee, the members of which should make it a rule to shake hands with all. The *spirit of friendliness* must characterize the membership of the church, and through the activities of this committee there may be developed the homelike church, which is so much appreciated by the people.

### HINTS FOR SOCIAL COMMITTEES

*Invite* to every social Mr. Good Sense, Miss Cordiality, Mr. Good Cheer, Miss Conversation, Mr. Mixer, Miss Unselfish, Mr. and Mrs. Christian Joy, and all their friends.

If you find at the social Mr. Stiffness, Miss Coldness, Miss Clique, or Mrs. Ego, proceed to mix them up with your invited guests and thaw them out and limber them up.

Open the social with games that will *thoroughly mix* the people present. Compel sociability by such devices as matching proverbs, gathering autographs, wearing out a paper bag tied on the hand by hand-shaking, etc.

Close the social with a *hymn and a prayer*. "It is now ten o'clock," the chairman of the social committee, or the

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president of the society, may say, "and I promised mother to start home at that time. We will sing a verse of 'There is Sunshine in My Soul,' and the chairman of the prayer meeting committee will close with a short prayer." An announcement of the special features of the next Endeavor meeting and an invitation to all to come is proper at the close of the social.

In every social have something that will *quicken the wits* as well as merely amuse. Plays should be social and not too trivial.

*Refreshments* at socials should not be the rule; young people should learn that they may have a good time without eating. Light refreshments, however, are proper occasionally. When the hosts to the socials provide refreshments they should be duly thanked; when the furnishing of refreshments becomes embarrassing to those who would appreciate having the socials in the home, adopt a rule forbidding refreshments for a time. An *annual banquet*, if not too elaborate, is a good feature.

In connection with the citizenship committee, this committee may provide and supervise *playgrounds, tennis courts, athletic teams*, etc., for the social welfare of the community.

This committee should have books on socials, such as "Social to Save" (35 cents), "Social Evenings" (35 cents).

## SOME SOCIAL STUNTS

A few suggestions as to play and amusement features for socials are selected from various sources. They are representative of types that may be indefinitely extended. Because books on plans for socials are so numerous only a few need here be given.

The company may be thoroughly mixed by means of *scrambled pictures*. Take the picture of your church, or some other building or object, and cut it into five pieces. Provide enough pictures to supply the entire company when each picture is cut into five sections. Get as many envelopes as you have pictures, and by placing five pieces in each envelope you will avoid the likelihood of failing to have the pieces come



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out even in constructing the building. The company will be expected to match the pieces, and when that is done there will be a number of groups of five brought together about each picture. Each group may be required to give some "stunt," as writing the best verse of poetry, etc.

Groups representing *church officials and institutions* may be secured by providing cards or slips of paper with the names of bishops, secretaries, colleges, etc. There may be five cards with the names of five periodicals—the *Telescope*, the *Watchword*, the *Friend for Boys and Girls*, the *Bible Teacher*, and the *Woman's Evangel*. In like manner, names of five bishops, of five colleges, of five general church officers, of five former pastors of the local church, of five officers of the Christian Endeavor society, etc., may be used. When the company have arranged themselves in their proper groups, that is, five bishops, five pastors, etc., they will be on fair way to be getting acquainted. Each group may be asked to formulate a statement as to the next step the society should take, or some other stunt.

Provide each person present with a card or sheet of paper and a pencil, and have him *secure the autograph of every other person present*. The one who secures this first or who has the best written list may be awarded a prize or accorded special honor.

*Charades* will always be a favorite amusement at socials. With the company divided into two groups, each under a leader who has chosen sides, the thinking up of good charades will afford opportunity for the quick-witted, and the fun of acting the parts and guessing the words will justify some hard thinking. A few words here given are merely suggestive to the alert young people: Heroes—he rose. (A common noun of two syllables. It may be acted in several ways. A young man may wear a rose, or there may be several rows of he's.) Ingratiate—in-grey-she-ate. Attenuate—at-ten-you-ate. Necklace—neck-lace. Shylock—shy-lock. Pillage—pill-age.

*Word building* out of the letters of some designated word, as *Watchword*, Endeavor, the name of the local church,

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or some person whom you may wish to honor at the time, may be made interesting by giving the company so many minutes to see who can make up the most words with the letters available. Every word should be a legitimate word found in a dictionary, and proper names, foreign words, and obsolete words should be excluded. A good prize for this would be a small pocket dictionary.

A *telegram feature* is introduced by requiring the guests to construct a telegram of words beginning with the letters of some name designated. The letters of the words "Christian Endeavor," or the letters of the name of each guest may be used. When the Ohio delegates were on the way to the Los Angeles Christian Endeavor Convention, during a party held on the special train while crossing the desert, the different groups composed telegrams with the letter found in "Los Angeles." The prize telegram was the following: "Lost On Sahara And Not Given Enough Liquid. End Soon."

The *clothes-pin* stunt is an old one, which does not require much thinking, but does require nimbleness of fingers. Two sides face each other. A chair is placed at each end of the two lines. Twelve clothes pins in two piles are placed on the chair at one end of the line. Each player must hold the next player's left hand, leaving the right hand free for passing the clothes-pins, which are passed down the line one at a time. If a pin is dropped the one who dropped it must pick it up and pass it on. The last player puts the pin on the chair at the other end of the line until the six belonging to his side have reached that end, when the process is resumed and the pins are passed along the lines to the starting point. The side which finishes first is the winner.

A *comic orchestra* is arranged by having each one present choose an imaginary instrument, such as violin, piano, harp, etc. As soon as the leader begins, the others must follow and make a noise and go through the motions which represent the instrument he represents. The leader may be playing a flute. He stops suddenly and plays the violin, then the one playing the violin must take up the flute. The leader may change as often as he likes. Any one failing to make the changes at

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the proper time must pay a forfeit. (Adapted from "Indoor Games for Boys," Baker.)

An *abbreviated social* is one in which everything is cut short, medleys, piano solos, and other musical features, stopped in the middle; progressive conversations, with changes at unexpected moments; "follow my leader;" unfinished stories, stopping just on the verge of the thrill, and refreshments which when first served are short as to quantity, but which, of course, may be lengthened.

*Songs without words* may be introduced by having some one play snatches of familiar airs, while the guests are to name the songs and write them down. For example, songs like these might be played: "Annie Laurie," "Suwanee River," "My Old Kentucky Home," "Blue Bells of Scotland," national songs, popular songs, and gospel songs.

In "*The Sons of Ehad*" everything is left-handed. The programs are cards which open on the wrong side, and they might have the following verse, which was once used with great success:

    "Left-handed greeting,  
    Left-handed eating,  
    Left-handed compliments, too;  
    Left-handed name,  
    Left-handed game,  
    I think that's enough, don't you?"

The guests had to shake hands with the left hand, and "grinds" were given instead of compliments. The left hand was used in eating the refreshments. The hostess can think of other schemes in which the left hand may be made more prominent. (Adapted from "Social Activities," Chesley.)

A *menu of numbers* is a novel way of serving refreshments. Each guest is given a card with numbers from 1 to 10, each number representing something used for refreshments that evening. For instance: 1 is a spoon; 2, paper napkin; 3, toothpick; 10, fork, etc. Each guest is told to check six articles that he wants. In this way some will get plates, spoons, etc. If some are deprived of the good things to eat,

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the refreshments can be passed later. (Adapted from "Social Plans for Young People," Christian Reisner.)

A *barter social* has elements of wholesome fun in it. Each one attending it is expected to bring an article whose value does not exceed a certain specified sum, usually five or ten cents. It may be wrapped in any manner, and the more ingeniously done, so as to hide any indication of its real character, the better. As soon as all have arrived, the trading begins. Each one strives to exchange his bundle for one that seems to hold out greater possibilities. There is no limit to the number of exchanges that can be made, but after a certain time all trading must cease. The packages are opened, and the surprises that await the traders.

*Musical evenings*, each devoted to a special kind of music, will draw good audiences. From the musical resources available arrange such programs as, "Songs of the Old Folks," "Songs of Places," "Songs of the Sea," "The Songs of Yesterday," "Plantation Songs," "Songs of the Nations," "American National Songs," etc.

Have a list of noted people and make *descriptive phrases*, using the initials of their names. Such as, "Always Loyal," for Abraham Lincoln; "Tireless Reformer," for Theodore Roosevelt. You can use the initials of some of the society members, or of people of local interest, or names of popular books.

In the *Y. O. I. (Your own initial)* stunt, each player is given a slip of paper. At the top of it are written initials of some one who will be present. Have under this a list of questions which are to be answered. The answer must consist of only as many words as there are initials at the top of the paper, and the words must begin with the initials in their right order. For example: "H. B. B."

To whom does this paper belong? Henry B. Brown.  
What is his character? Horrid, but bearable.  
What kind of hair has he? Heavy, burnished brown.  
Have about twenty questions like these.  
(Adapted from "Games," Jessie Brancroft.)



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In a *hundred dollar social* every guest has an opportunity to spend \$100. He is presented with a check for \$100, and is asked to spend his money. These items will be endorsed on the back of the check. Later on, these shopping lists will be read, and the guests should decide who the spender is by the manner in which he has spent his money. This is merely a start, and many schemes may be worked out. (From "Efficient Epworthian," Brummit.)

For a *St. Patrick's Day social* the guests should be asked to come representing some Irish lady or gentleman, and also to be prepared to sing some Irish song, or tell some Irish story. As the guests arrive the assumed name of each may be written on a card and put on his back. For example: Mike McGinnis might do as a policeman; Handy Andy, as a waiter; Robert Emmet, as an orator; Terrance Mulvany, as a soldier. Readings: "The Bells of Shannon," "The Blarney Stone," selections from "Handy Andy." Songs: "The Minstrel Boy," "The Harp That Once Through Tara's Halls," "The Wearing of the Green." Souvenirs might be tin spoons with green ribbon. One game should be the Irish potato race. If possible, have green tissue-paper napkins. Refreshments may be wafers tied with green ribbon, olives and pickles, Irish potato chips served on lettuce leaves; green tea and lady fingers tied with green ribbon, and green ribbon candy. (Adapted from "Bright Ideas for Entertaining," Mrs. H. B. Linscott.)

Once a year have an inexpensive but carefully planned and attractive *banquet*. The refreshments need not be—should not be—elaborate. The chief feature of the banquet should bear directly on the work of the society. The banquet may be varied with each year according to the custom obtaining with regard to wedding anniversaries. There are societies which can celebrate their crystal anniversary, while others are but a year old and must begin with the cotton anniversary.

For a *Labor Day social* the guests might be asked to come, each wearing an article indicating his labor. For example, a

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teacher might come with a ruler, several books, pencil and pads, etc. The banker might carry some bags full of toy coins, bank books; and the druggist could bring some bottles and some patent medicines; the carpenter, a saw; the house-keeper, any article suggestive of her work. For program many ideas will suggest themselves. "The Village Blacksmith" has several musical settings; Kipling's "McAndrews' Hymn" is good reading, and for the darker side of labor there is Hood's "Song of the Shirt" and Mrs. Browning's "The Cry of the Children." (Adapted from "Dame Curtsey's Book of Novel Entertainments.")

*Walk!* It is the pleasantest sort of outdoor sociability. Dress for rough tramping, so that you will not need to be anxious about the effect of dust and mud and stony roads. Carry nothing that can be spared. Send the lunch by some sort of conveyance to the point selected—the home of some country member, or a friendly farmhouse. Walk leisurely—not a bit over three miles an hour. Keep your eyes open as you go. Make a little side-excursion by the way if you feel so inclined. Encourage one another. Sing on the journey. Keep up a merry exchange of harmless jokes. Add each pedestrian's mite to the common stock of outdoor knowledge. (From "Efficient Epworthian," Brummit.)

A good *picnic game* is tennis volley ball, or "fist ball." Teams of any number, two to ten, line up on opposite sides of a net stretched eight feet high. Mark boundaries of field at points agreed upon, side lines being at right angles to net at its end. Put ball in play by striking with palm or fist, sending it over the net. As long as it is kept in the air and returned to other side of net, it is in play. When it drops, or is hit into net or out of bounds, the other side scores one. Fellow players may toss the ball to one another in order to get it over. Ball must not be caught or held, or struck otherwise than with the hands. In starting the play a ball that touches the net as it goes over is a "let," and is served over. In play if the ball goes over after touching the net, it remains

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in play. The side which first scores twenty-one wins the game. (From "Efficient Epworthian.")

A *community field day* is an event for every one, children as well as grown-ups. School pennants and flags might be used as decorations. Cheers, "yells," and songs should be planned. If the amusements are interesting enough no one will have to be made to do things, but they will want to enter into everything. Some good games are volley ball, tether ball, prisoner's base, relay races, captain ball, quoits, corner ball, potato race, throwing ball into barrel, tug-of-war. Of course, the picnic lunch is very important and should be carefully planned. (Adapted from "Year-Book of Playgrounds," Cora B. Clark.)

*Baseball game of buzz* is the old game of buzz, played in imitation of baseball. In buzz, a number is selected which, with its multiple, is not to be repeated, as a company of players count in turn the numbers from one up, but instead of which, "buzz" is to be said. If four be the number, the players, seated in a circle, will say, "one, two, three, buzz, five, six, seven, buzz," etc. In this game the players, who may be eighteen or less, are on two even sides. The chairs for one side are arranged in relative position like the diamond of a baseball field. The other side is seated in a row in a position corresponding to the batter's bench. The man at the bat goes and stands at the "plate." The numbers are now repeated in turn down the bench and around the bases and field, the "buzz" number being selected for each inning by the side at bat. If one of the sides in the field makes an error, the batter takes the next base until he has made a run, which is scored. Then another batter takes his place. If the batting side makes an error, the batter is out and when three are out the sides exchange places. (From "Indoor Games for Boys," Baker.)

*A parlor field meet* may include the following:

1. One-yard dash.—Push a penny with your nose one yard across the floor.

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2. Tug-of-war.—Tie a raisin in the middle of a long piece of string, and each contestant starts at the end of the string and chews it and sees who can get to the raisin first.

3. Hurdle Race.—Several contestants take six needles and see who can thread them first.

4. Drinking Race.—You must see who can drink a glass of water by means of a spoon and get through first.

5. Cracker-eating Contest (for girls only).—Have ten girls on each side. Each girl has a cracker. Start the first girl on each side at the signal. The winner is the one who can eat her dry cracker and whistle first. The side which finishes its ten crackers captures the prize.

6. Shot-put.—A race in which each contestant puts buck-shot into a pill bottle, one shot at a time.

7. Parlor Football.—An extension table, and empty egg-shell. The players kneeling, chins on a level with the table; the "ball" to be advanced to the goal by blowing. Two goals out of three decide the game. (Adapted from "Home Entertaining.")

In *three deep* all but two players form two circles, one inside the other, both facing inward. The other two players are the runner and the catcher. The chaser tries to tag the runner, and the runner is safe if he can stop inside the circle in front of any couple, thus making it "three deep." In that case, the outside one is the third one, and he is now the runner. He can seek safety in the same way. If the chaser tags the runner, they change places, the runner becoming chaser and vice versa. (Adapted from "Games," Bancroft.)

### **BUSINESS MEETINGS**

Business meetings must be held as a matter of course. An organization cannot live its natural life and perform its functions without meetings for the transaction of business.

The first object of the business meetings is to *attend to the business necessary* in carrying on the work of the society. A second purpose is the *training* of young



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people in *proper business methods* in directing an organization. Business meetings should be held regularly. "Should business meetings be held when there is no special business to transact?" is a question sometimes asked. When there is no business to transact, there is something wrong with the society, and it should promptly hold a business meeting to locate the defect in the life of the organization and remedy it. True, the transaction of routine business is likely to become monotonous, but it is the faithful attention to details in the routine of a society's operations that gives the best training to its members. Societies will find that regularity and system in collecting funds and in making reports, will aid greatly in making the society effective.

To obviate the danger of small attendance at regular business meetings, growing out of their inescapable uniformity, and to meet the strenuous conditions of life to-day, *business* and *social meetings* are often *combined*. This brings into the business meeting many who come for the social, and saves time for busy people, since the two meetings may be held the same evening.

### SUGGESTED ORDER OF PROCEDURE

The business meetings of the Endeavor society will follow the order of procedure usual in such meetings. The particular nature of its work may be included in the following suggested order: (a) Devotional exercises, fifteen minutes; (b) Intermission to prepare reports, ten minutes; (c) Reading of the minutes; (d) Reports from committees; (e) Reports from special committees and unfinished business; (f) Roll call and payment of money due on the budget (if that is the method used in the society); (g) Report of the treasurer; (h) Mis-

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cellaneous business; (i) Names of new members proposed and acted upon; (j) Song, prayer, and adjournment (unless the business meeting is followed immediately by a social or literary meeting.)

### LITERARY MEETINGS

Literary meetings for the pursuit of some *definite course of study* or for the *rendering of literary programs* are valuable features of society work. These meetings may be under the direction of any committee authorized to plan for them, but where they are to be a regular feature, a literary committee should be appointed, as provided in the constitution of the United Brethren Christian Endeavor society.

Literary meetings are not held with the frequency their worth deserves, but perhaps it is because there is little time for them after the more important devotional, social, and business meetings have been provided for. A more probable reason for the omission of the literary meetings is the fact that they require special preparation, the very thing which makes them valuable.

Some societies introduce into the *regular meetings* recitations, essays, and debates on the topics, thus utilizing the talents of the high-school pupils. The monthly *social meetings* should make large use of literary features. It would lift many a social to a higher plane and give it greater character and worth if well-prepared essays, papers, readings, debates, etc., were included in the program.

Among the original objectives of the Christian Endeavor society, was the study of the *denomination's life and interests*. This led to the planning of study

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courses which included the history and polity of the Church. Such courses never were pursued to any great extent, and instruction concerning the life and institutions of the denomination has been provided chiefly through the *Watchword* and other literature used in the societies. Occasionally the Christian Endeavor topics require the study of the denomination. Important educational results could be secured by devoting an evening to the study of denominational history, departments, and institutions.

The Young People's society, composed as it is of young people at the period of intellectual alertness, should provide for utilizing the *literary abilities of the members*. Those who can write should be asked to contribute the productions of their special abilities. A short-story contest might be arranged, or a best poem contest. Book reviews, the best things in recent magazines, evenings with great authors, as Dickens, Longfellow, and others, are suggested as methods of awakening an interest in literature and developing literary talent.

The great importance of providing the young people with *suitable books and periodicals* calls for consideration. The establishing of a Christian Endeavor society library and reading room, would be a commendable endeavor in many communities. The society should provide at least a *library of books specially designed to aid the officers and members* in their Endeavor work. It should buy a number of Christian Endeavor books to be accessible to all the members. The officers have a right to ask that the society provide them with such

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books as they need to prepare themselves for efficient work. For these officers to keep the books as their personal property would deprive their successors of their use; hence, it would be well to regard such books as belonging to a society library. A general library is less practical, but it is possible for the society to encourage a taste for good reading by reviews of the best books, and by its members lending books for the purpose of securing reviews or the discussion of the books in literary meetings.

The supplying of the *Watchword* and other Christian Endeavor periodicals, is made the duty of the *Watchword agent*, an officer provided for in the constitution. This officer may be also the chairman of the literary committee. The *literary committee* will have as its special responsibility the arranging of literary programs, and the encouragement of good reading by the circulation of good books and papers.



## CHAPTER VII.

### PRACTICAL ENDEAVORS FOR THE ENDEAVOR SOCIETY

A Christian Endeavor society is not merely a gymnasium; it does more than exercise its members for the purpose of developing symmetry and strength in the Christian life. It is more than a manual-training school, where the pupils are taught the use of tools in making rolling pins to hang on the wall with a pink ribbon; it teaches its members how to use the Christian's tools in practical work. It is more than an experiment farm, where seeds and soils are tested; it enables its members to develop their powers in actual service in the church's wide field of activity.

*Practical endeavors* for Christian Endeavorers are the best means for developing their powers and the best tests of their efficiency. Some of these practical endeavors are regular features of Christian Endeavor effort. They may be said to be standardized, there being a great degree of uniformity in plan and provision for realization.

The Christian Endeavorers of a church should offer themselves and hold themselves in readiness for *any Christian work* the church may ask of them. As the training agency of the church, the society should place itself under the direction of the pastor for any service it is capable of rendering. In the past this helpful relationship of the society to the church sometimes has been abused in the tasks imposed upon it, but that

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evil hardly has been of sufficient magnitude to be mentioned. At times there has been a tendency to make the Endeavor society a money-raising agency of the local church, just as there has been a tendency at times to ask the Endeavorers of a conference or of the whole Church to focus their attention chiefly upon money raising. However, it may be said that many more societies have died from having nothing to do than ever have been killed by overwork in raising money. Indeed, an important element in the life and vigor of a society is to have something to do that challenges the efforts of all the members. It may be assumed safely that the judiciousness of a church is such that a society unhesitatingly may offer its service in any line of practical endeavor that may be desired by the pastor and his advisers.

The most commonly recognized regular avenues of Christian Endeavor activity, in addition to its training for strength and skill in the devotional meetings and its promotion of the social life in the social meetings, are: *Mission study*, training in *stewardship*, practice of the *Quiet Hour*, personal *evangelism*, the securing of *religious work recruits*, and the promotion of *temperance and good citizenship*.

### MISSIONARY EDUCATION

The Young People's society provides the *field and the facilities* for missionary education. A knowledge of the missionary needs of the world is the foundation for missionary interest, resulting in praying, giving, and going. The denominations wisely have united in promoting missionary education through the excellent

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organization now known as the Missionary Education Movement, formerly the Young People's Missionary Movement. This organization, which represents all the great denominational missionary boards, provides textbooks for study, methods of instruction, and training schools for mission-study leaders. Its field of operation naturally is among the young people of the churches, found in the Sunday school and Young People's societies.

The Christian Endeavor society should eagerly welcome missionary education as a regular feature of its work. For promoting missionary education a *missionary committee* should be appointed, and provisions be made for regular and special missionary meetings. Furthermore, every society should aim to take a course in at least two *mission-study books* each year, one relating to the home field, the other to the foreign field. If two courses each year are impractical, study one book a year, alternating between home and foreign study books.

Mission study may be made a feature of the society in the following ways: Enlisting a number of members who will meet statedly for the *study of the book and for recitation* under an instructor; giving over the *regular meetings* for a period, during which an instructor will conduct mission-study recitations, the books being read and studied by the members during each week; enlisting the members in reading the *mission study book*, with a *review* of its chapters by the members at a special meeting; providing *lectures on the mission-study book* at the regular meeting of the society, the members taking notes of the lectures;

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*studying the book at the monthly missionary meeting period*, carrying the study well through a year; enlisting the members in *reading* a book, recognition being given for such reading. There are other methods which the ingenuity of leaders and the exigencies of situations will suggest.

### HINTS FOR THE MISSIONARY COMMITTEE

The missionary committee should be composed of members who are *interested in missions*, together with some who are in training. The committee may be constituted by having a portion of its members continue through several years. For instance, start with one member to serve three, another to serve two, and a third to serve one year, and each year appoint a new member to take the place of the one whose term expires, thus always retaining on the committee several who are familiar with the plans of the past year.

The *size of the committee* is a matter of preference or of effectiveness. The number of members may run from three to twelve. In a large society a committee of twelve may be used, with a member to have charge of each monthly missionary meeting, if so planned.

The missionary committee may organize so as to assign to *each member a particular duty*. For instance, one to present a missionary fact at each meeting of the society, another to increase missionary giving, another to have charge of the missionary reading, etc.

The missionary committee should *keep the subject of missions before the members* of the society throughout the year by giving missionary items of interest whenever practicable, by the display of charts and pictures, by an exhibit of curios, by being on the lookout for returned missionaries to introduce to the meeting, by calling attention to missionary articles in the *Watchword*, the *Telescope*, the *Woman's Evangel*, and other periodicals.

A *missionary library* may be provided, the books being circulated among the members to be read. Missionary read-



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ing circles may be formed, but it is better to regard the whole society as a possible reading circle. Missionary libraries are inexpensive. For information, write to the Home or the Foreign Missionary Society, United Brethren Church, Dayton, Ohio.

An important duty of the missionary committee is to enlist the members in *praying for the missionaries*. During the prayer period of the regular meetings mention some missionary by name, and ask that he be remembered in prayer, and then pray for him.

Missionary meetings must be made interesting. *Appeal to the eye* and present special features, novel features if possible. Use the map, the chart, the picture, the blackboard, the costume, the curio, the tableau, the song, the poem, the essay, the debate, the living missionary, the mission convert, the missionary talk—the last, which is the commonest, should be the last to be resorted to.

Opportunity for *actual missionary work* lies close to nearly every society. The needy place in the country community and the neglected part of the city, the aliens living within easy reach of the society, and, an opportunity always present, the giving to missions, are practical means of missionary work that afford the best means of awakening an interest and of training in missionary methods.

The Christian Endeavorers should *give* regularly to missions through the church budget. Increased giving will follow the increase of the number of tithers. Giving to special missionary objects, such as Branch missionary enterprises, and direct giving to particular missions first should be approved by the pastor and the church authorities.

The missionary committee may get needed help from the missionary boards of the United Brethren Church. The "Missionary Manual" (price, 35 cents), and each mission study book issued by the Missionary Education Movement (price, 40 cents, paper; 60 cents, cloth), should be in the hands of the missionary committee.

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### THE QUIET HOUR

The Quiet Hour does not mean sixty minutes of silence, but a *period of quiet* for prayer, Bible reading, and meditation. Sometimes the period is called the "Morning Watch." It may be designated as the "detached moment," wherein we detach ourselves for a little while from the rush of life and face God.

A restless age needs the Quiet Hour. A noisy age needs the Quiet Hour. The nervous haste with which we rush through life has a tendency to shut out God. The Quiet Hour gives him a chance to speak while we listen.

The Quiet Hour as a feature of Christian Endeavor calls for a *regular time*, preferably in the morning, when for fifteen minutes the comrade of the Quiet Hour shuts himself in his "closet," to use a Bible expression, to read God's Word and to pray. The Quiet Hour makes one feature of the Christian Endeavor pledge more definite.

Thousands of Christian Endeavorers have enrolled as *comrades of the Quiet Hour*, by sending to the Christian Endeavor headquarters, Boston, Massachusetts, their names and a statement of their purpose to make it the rule of their lives to spend at least fifteen minutes a day, preferably in the morning, in religious meditation, reading, and prayer.

The Quiet Hour is a new emphasis on the old privilege and duty of *secret prayer as a means of spiritual growth*. "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret." Shut away from the world, begin

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the observance of the period by making God's presence real. "Practice the presence of God." Say, "God is here; I am alone with him; I will be quiet while he speaks to me." Then open the Bible at the place you have marked out to read. It is better to follow a system than to read at random. For instance, read a book through. As you turn to the Bible, say, "God, speak to me while I listen." Then read the Scripture thoughtfully, fixing the mind upon the obvious teachings of the Scripture read, being always attentive to new thoughts which you have before overlooked in hearing and reading the Bible. Then pray. The thoughts suggested by the Scripture read will suggest themes for prayer. As you sit facing God, make your interview with him a preparation for the work and unseen contingencies of the day that is before you.

The three exercises—meditation, Bible reading, and prayer—should go together. Meditation alone may be a dreamy dozing or a quiet thinking about the things of the world that press upon us; therefore you need the Bible to link your meditation with God and the great themes of God's revelation. Bible reading without meditation may be a mere saying of the words. Meditation and Bible reading without prayer may be merely an intellectual exercise; talking with God makes them a religious exercise.

Very little organization is necessary in connection with the Quiet Hour. It is a *personal matter*, to be practiced privately, and is not so much a matter of statistics as of soul power. However, as in the case of every other good thing, the *Quiet Hour idea needs to be promoted*, and this implies attention to the idea

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and the introduction of plans for increasing the number of those who will observe it.

A *Quiet Hour committee* of one or more should be appointed. The person who believes in its value to the individual and consequently to the work of the society, should not hesitate to ask the society to provide such a committee. If he should be appointed he should modestly and in the spirit of prayer go about enlisting the members of the society in the observance of this private devotional exercise. To promote this feature may be a duty committed to the *prayer-meeting committee*. That committee could do nothing that would as effectually improve the prayer meetings as to increase the comrades of the Quiet Hour.

The Bible is the basis for the *call to the observance of the Quiet Hour* and for the benefits claimed for it. Psalms 5:3 calls for the morning uplook; Psalms 88:13, for the prayer that goes before God in the morning; Psalms 143:8, for the prayer of communion at the day's beginning; Isaiah 33:2 gives assurance of strength from the morning's waiting before God; Matthew 6:6 gives Jesus' command as to secret prayer; and Mark 1:35 gives an account of the Master's Quiet Hour.

### HINTS FOR THE QUIET HOUR COMMITTEE

Accept your responsibility as the most sacred work conceivable, with the realization that its success will depend largely upon *spiritual influences*, and will in turn produce marked spiritual effects in the society, and, best of all, in the lives of those who become comrades. Ask God to give you comrades of the Quiet Hour, at the same time seeking to answer your prayer by emphasizing the Quiet Hour in the



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meetings and by personally urging others to enter upon its practice.

For your instruction a leaflet on the Quiet Hour will be sent you on request to the Young People's Department of the United Brethren Church, Dayton, Ohio. Decision cards will also be supplied at small cost, on which persons may make the following decisions:

I decide henceforth to make it the rule of my life to spend at least fifteen minutes a day, preferably in the early morning, in religious meditation, reading and prayer.

.....  
Place for name and address.

These cards should be used judiciously for the enlisting of Quiet Hour observers, as it is not a movement that can be carried by mere force of enthusiasm. There must be *thinking and an appeal to purposefulness* so that the signing of the decision may be the expression of a Spirit-begotten purpose.

Do not be discouraged if but few make the covenant at your first solicitation, and after having gotten the signatures of persons do not think the work done. You will find a joy and secure good results in *following up these decisions*, securing testimonies from those who practice the Quiet Hour.

Report the names of all who express the purpose to become comrades of the Quiet Hour to the Secretary of Christian Endeavor Work, United Brethren Publishing House, Dayton, Ohio.

There are many books of value to comrades of the Quiet Hour, such as the writings of Jeremy Taylor, Thomas à Kempis, F. B. Meyer, Andrew Murray, S. D. Gordon, and others, but the *best reading is the Bible*. The more it is read the richer and sweeter it becomes, so that the busy Christian longs for more time for reading the Bible itself.

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### CHRISTIAN STEWARDSHIP

The Christian is a *steward* of all the powers and possessions God has given him. The stewardship of one's money is a fair criterion of his sense of obligation to God.

The Young People's Department of the United Brethren Church, soon after its organization, began to emphasize the stewardship of money and to teach the *duty of tithing*, believing tithing to be the Biblical and practical method of supporting religious work. Instruction in the duty of tithing and encouragement to practice it have been given through the Church periodicals, by tracts, and in many Christian Endeavor convention addresses. Many hundreds of names of tithers have been enrolled at the headquarters of the Young People's Department.

The United Society of Christian Endeavor enrolls tithers under the name of the Tenth Legion, adopting the plan from a practice begun by the New York Christian Endeavor Union. The name recalls Cæsar's famous tenth legion, but in the field of Christian Endeavor it refers to the hosts of those who make it the practice to give *at least one-tenth* of their income to distinctively religious purposes. Any one may become a member of the Tenth Legion by sending to the United Society of Christian Endeavor, Christian Endeavor House, Boston, Massachusetts, a declaration of his purpose to give at least a tithe of his income to religious objects, enclosing a two-cent stamp, when his name will be enrolled and a certificate sent to him. One can withdraw at any time by notifying the Chris-

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tian Endeavor headquarters, but this is rarely done, as most of those who begin the practice of tithing keep it up. Tithers are enrolled at the United Brethren Christian Endeavor office, Dayton, Ohio.

Tithing is a *personal duty*, and the Endeavor society should steadfastly encourage its members to religiously follow the practice. Because it is personal and no satisfactory method of group tithing is in use, the practical thing for the Endeavor society to do is to enlist its members as individuals. Endeavorers pay to the local church expenses, to general benevolences, to community relief work, and to other religious objects, as well as to Endeavor interests; hence the practical necessity of making the method of giving a matter of personal practice, at the same time *instructing the young people in the Scripture teachings on the duty of tithing*, and giving information as to the proper distribution of the tithe. The plan of making the church the storehouse into which all tithers belonging to a church might bring the undivided tenth, the consecrated money thus brought in to be distributed according to plans agreed upon, has not been worked out entirely satisfactorily, and until it is, Christian stewards must handle the Lord's money to the best of their knowledge.

Stewardship is more than tithing. Tithing is more than giving one dime out of every dollar. Stewardship and the tithe principle imply *partnership with God* in earning money, in investing money, in spending money, and doing the Lord's work with money. Stewardship means: (1) A close *fellowship with God* in

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that realm of life interests which claims the greater part of our energies, namely, making a living; (2) tithing has the promise of *material and spiritual compensation*; (3) it develops *system* in the one who practices it, and *settles many questions* about giving; (4) obedience to the teachings of the Bible develops *spiritual graces* that go into character; (5) giving what belongs to God means the *adequate financing of the kingdom enterprises*. So long as soda water and ice cream have a larger place in the budget of the average church member than the causes of the kingdom of God, there is need of emphasis on the duty of giving according to the Bible standard.

A *stewardship committee* should be a part of the working force of every Endeavor society. This committee may be composed of members especially appointed, or the finance committee of the local society may be authorized to promote the stewardship principles. This committee should be ready to utilize suitable Christian Endeavor topics as occasions for instruction in giving, should hold special meetings, and should place stewardship literature in the hands of the young people. The names of all tithers should be sent to the Secretary of Young People's Work, United Brethren Publishing House, Dayton, Ohio, for enrollment.

For the *study of tithing*, the following books are valuable: "The Law of the Tithe," by Arthur V. Babbs (\$1.50); "Gems of Thought on Tithing," by George W. Brown (75c); "The Tithe," by E. B. Stewart (35c); "The Victory of Mary Christopher," by H. Reeves Caulkin (20c); "The Tithe Principle and



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Its Practice," by J. S. Kendall (10c); also "Tithing From a Business Man's Standpoint," by Harry Whitcomb; "God's Tenth," by A. J. Gordon; "Seven Reasons for Tithing," by Ayers.

The *Finance Commission* of the United Brethren Church has among its duties the promotion of Christian Stewardship, and it will gladly aid Endeavor societies in selecting literature and in supplying free to the young people such leaflets as it provides for that purpose.

### SUGGESTIONS

The stewardship committee should aid in introducing and making successful a *society finance budget*.

Have a *tither's testimony meeting*; invite all tithers to take part; tithers are modest and will not thrust their experience on others.

A *tither's circle*, composed of all the tithers of the church, will find opportunities for self-encouragement and the extension of the tithe idea through the circulation of literature, special meetings, etc.

A *Tither's League* may be organized by enlisting all tithers of the society or congregation, electing the usual officers and adopting a constitution which provides for the study and practice of tithing. Membership is of two classes, covenant and non-covenant. The covenant members covenant to bring at least one-tenth of their income to the "store house," which is the League treasury, to be distributed in the name of the church by a vote of the members of the League. The non-covenant members are those who pay at least a tenth, distributing the sacred money personally. The money brought into the storehouse is usually distributed to different benevolent objects according to a percentage agreed upon. Literature for the organization of a Tithers' League will be supplied free on request to the Christian Stewardship Department of the United Brethren Church, Dayton, Ohio

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The Stewardship *pledge* of the United Brethren Church is as follows:

Recognizing my obligation to God as a Christian steward, I hereby promise Him that I will set aside systematically from my income as designated below. I will endeavor to distribute it for the best interest of His cause, the Lord being my helper.

Name.....

Date..... Address.....

Please mark with an (x) the section or sections below which you are willing to fulfill.

- ( ) 1. I have practiced the giving of one-tenth for (....) years, but will now increase it to (....) per cent.
- ( ) 2. I will give to God at least one-tenth of my income.
- ( ) 3. I will adopt for a three months' trial the plan of giving one-tenth.
- ( ) 4. I will give henceforth some fixed proportion.
- ( ) 5. I will agree to study Christian Stewardship.

### EVANGELISM

Winning others to Jesus Christ is the business of the Christian. God's program is to save the world through those who are saved.

*Associate membership* in the Christian Endeavor society is one avenue of approach and influence in winning unsaved young people. The associate list ought to be largely increased, and just as promptly decreased. Associate members are those who are not as yet "willing to be considered Christians," but who promise "to attend the prayer meetings habitually," and to do whatever they may be called upon to do, as associate members, to advance the interests of the society. The Christian Endeavor constitution says that such members "shall have the special prayers and sympathy of the active members." In the fulfillment of this obligation many young people have been won to Jesus Christ, hence the importance of increasing the number of asso-

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ciate members, and of faithfully laboring that they may be transferred soon to the list of active members as decided Christians.

The Christian Endeavor society affords an opportunity for *training young people* for effective work in *personal evangelism* and in *revival meetings*. Special meetings for the reviving of the spirituality and zeal of church members and the awakening and conversion of the unsaved must ever remain a fruitful method of winning people to Christ. The Endeavorers should be specially trained for their duties in such meetings. During a number of weeks preceding the revival meeting, the pastor may utilize the period of the regular Christian Endeavor hour for special training. This school of methods should include the following:

1. A series of Bible lessons on the duty of the Christian to win souls, and on Bible examples and methods of soul winning.
2. Instruction in how to do personal work privately and in the revival meeting, showing the worker how to meet the objections of the unsaved, and how to point inquirers to Jesus Christ.
3. A prayer list made up by each Endeavorer to include those for whom he agrees to pray and with whom he will seek an opportunity to talk about religion.
4. United prayer for those enrolled on the prayer lists, and for the approaching revival meeting.
5. Instruction and practice in singing the songs to be used in the meeting.

Any pastor will be able to conduct a school of this

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kind, and the young people thus trained will be much better prepared for effective work than if permitted to come into the revival without having had attention thus centered upon the opportunities and duties of the meeting.

### THE ENDEAVORERS IN THE REVIVAL

Adopt this as a daily prayer, "O Lord, send a revival and begin in me, for Jesus' sake. Amen."

Utilize the *regular Endeavor meetings* for special prayer and preparation for the revival.

Hold *cottage prayer meetings* at the homes of the members. These may be held simultaneously in different neighborhoods where the membership is large enough to justify it, and where others may be interested.

Each Endeavorer should have a *prayer list*, including the names of unsaved persons. This list may be kept secret, but it is well to secure the co-operation of others in prayer. As soon as persons on the list are converted the fact may be made public and thanksgiving to God be rendered.

Be *present at every meeting* in the revival, especially on Monday evenings and rainy evenings. Young people must do better than the older ones in attending the meetings, for they are young and strong. With the consecrated Endeavorer school work will be gotten out so as not to interfere with attendance, and to let social engagements interfere is a sin.

*Co-operate with the pastor.* Do promptly what he asks; it will not be impossible if attempted in God's name. Visit the unsaved when requested. Sing when the pastor asks for a song. Move to the altar promptly when an altar service is to be held. The altar is the real center for the praying of the church; it is an important service; do your part to make it a power. Testify when there is opportunity. "Ye are my witnesses, saith the Lord." Confessing Christ is an effective way to reach the unsaved, and is a means of grace.

*Speak to the unsaved.* This is best done privately, though that often is hardest for the personal worker. Perhaps be-



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cause it is more difficult it is more effective. In personal work observe these rules: Do not approach the unsaved for personal work in a crowd, unless you have previously had an interview; do not be too careful—better make mistakes than not try; be natural in tone and manner—it is natural to be deeply moved and intensely in earnest; do not argue—present Jesus Christ; do your work chiefly with those of your own age and sex—but never hesitate to disregard this rule if impressed by the Spirit; urge prompt action and secure co-operation and prayer—it is a great gain when the unsaved prays for himself; be wisely and lovingly persistent.

Have a Christian Endeavor or *Young People's night* during the revival, when the young people may have special attention and responsibility. Have the young people take the pastor by the hand and pray about the altar.

### SOUL WINNING SUGGESTIONS

Use the direct *personal appeal*, and cultivate the habit; be a personal evangelist by habit.

*Write letters.* Paul wrote a beautiful letter to Philemon. Henry Clay Trumbull, the great personal worker, was won by a reluctant letter written by a friend. Write when your heart prompts you, or when prompted by special occasions, such as a revival meeting, bereavement, sickness, trial, or success.

Use the *printed page*. Tracts and books, under the blessing of the Spirit, have won many to Christ.

Form a *One by One Band*—a group mutually agreeing to a declaration like this: "I will pray for the conversion of individuals; I will engage in actual personal work. By actual work is meant dealing personally with one who is not a Christian or is a backslider, or an unconsecrated or weak Christian." Such a band need not be elaborately organized, but should meet at times to compare experiences and results. A memorandum like the following should be kept:

1. Person's name and address.
2. Child or adult.
3. Where and when dealt with.

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4. Time consumed in conversation.
5. The person's spiritual condition (if careless, anxious, skeptical, backslidden, etc.).
6. Special difficulty.
7. Scripture used.
8. Apparent results.
9. Remarks.

(Adapted from "Practical Talks to Soul Winners," by L. A. McIntyre.)

"Win My Chum" week is a feature of evangelistic work in the Epworth League. Its name suggests its purpose and methods. Following special preparation a week is devoted to definite efforts on the part of young people to win those with whom they associate on terms of mutual confidence and interest.

### **LIFE WORK RECRUITS**

One of the recently inaugurated lines of activity in Christian Endeavor is the enlistment of young people in a consideration of their *life purposes*. It is the application of the Student Volunteer idea to the young people who have not yet gone to college, reaching them at an earlier age and giving definiteness to the purposes and aspirations of young people of the high-school age.

This movement was first introduced in the United Brethren Church in connection with the Christian Endeavor conventions of Northern Illinois Conference, where it came to be called "The Volunteer Movement." An address to the convention on some phase of God's call to Christian work was followed by a period in which the young people who would do so retired from the convention for a conference with the leaders of the movement. After conference and prayer, those who decided to do so declared their purpose to devote themselves to special Christian work.

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At the Los Angeles Christian Endeavor Convention, the United Society of Christian Endeavor made this movement a feature of Christian Endeavor work, designating the declaration to be signed as the "Life Work Covenant." The declaration is as follows:

"Feeling myself called by the Holy Spirit, and trusting the Lord Jesus Christ for strength, I promise Him that I will from this day forth strive to shape the plans of my life to give myself wholly to the service of Christ and the church."

Hundreds of young people have signed such a life-work declaration. Our colleges and theological seminary now are training persons who have responded to the call of the Spirit during the life-work decision periods at the Young People's conventions, when the question of the duty of responding to God's call was emphasized. The declaration does not determine in advance what one's particular work shall be, whether the gospel ministry, home or foreign missionary work, deaconess work, Christian Association or Christian Endeavor secretaryships, social betterment work, or some other form of service. It is a response to the Spirit's present call to *open-mindedness*, declaring one's purpose to shape his life plans so as to be ready for service.

The *life work covenant* is broader than the Student Volunteer declaration—"It is my purpose, if God permits, to become a foreign missionary." It is wider than the United Brethren Home Mission declaration—"Realizing something of the need of workers in the home field, and being inwardly moved, as I believe, by the

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Holy Spirit, I do here and now state my purpose to become a home missionary, to work under the Home Missionary Board, as pastor, evangelist, or deaconess, as God may lead me."

Special attention deserves to be given to *praying the Lord of the harvest* for laborers; that is the Lord's way of providing preachers and religious leaders. Christian Endeavor has introduced many persons to the joys of Christian work, and many ministers have come from the ranks of the Endeavorers; but the need of the world is ever putting up to young Christians the challenge, Why should I not give my life to Christian work?

### OBSERVATIONS

Not all who enroll as life work recruits will become ministers or missionaries; not all who make the Student Volunteer declaration go to the foreign field; perhaps not all should. Signing the declaration is an important step in the direction of *purposefulness* in life, and when conscientiously observed it gives God a chance at the life.

All life work recruits should send their names to the office of the Young People's Work Department of the United Brethren Church, Dayton, Ohio, for enrollment.

Life work recruits have a good opportunity to begin their work in the local Christian Endeavor society. The local society should occasionally *recognize* those who have declared their purpose by arranging a meeting in which they may have a special part.

*Life recruit bands* should be organized in every conference. The Branch Christian Endeavor Union should plan to encourage the life work recruits by *enrolling them and keeping in touch* with them through the president of the Branch, or through a life work superintendent appointed or elected for the purpose of promoting this work. One Branch has a system of circle letters which are sent to the president and



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then go on to each recruit in the circle. In these letters the life work volunteers tell of their faith and decisions and give their experiences in their new formed purposes. The letters are kept confidential in the circle and are a means of encouragement.

A decision card can be secured from the Young People's Department (five cents a dozen). It provides for the following declaration:

I decide that I will strive so to shape the plans of my life that I may give myself to the ministry, missions, or some other form of definite Christian service as my life work.

.....

Place for the name.

Closely related to the life work decision is the following religious service declaration (on the same card):

I decide to offer myself for any service I may be called upon to render, such as the presidency of a Young People's society, the superintendency of a Junior society, teaching a Sunday-school class, visiting the sick, etc.

.....

Place for the name.

### **THE COLLEGE COMMITTEE**

The constitution of the United Brethren Christian Endeavor society provides for a college committee, whose duty it shall be: (1) To keep the society in touch with the college with which the conference coöperates; (2) to awaken a desire in the young people for college training, and communicate the names of the persons, who may desire to attend the college, to the president of the college; (3) to promote the interests of the college in any reasonable way in which the college authorities may suggest.

The importance of such a committee is apparent in view of the significance of Christian education, and

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the fact that the students of our colleges come largely from the ranks of the Young People's societies. The colleges appreciate this fact, and are eager to cultivate the young people's field through the conventions and otherwise. The local Endeavor society also ought to appreciate its opportunity to direct the attention of young people toward securing a college training.

### HINTS FOR THE COMMITTEE

The college committee should keep in touch with the *president of the institution* with which the conference in which the society is located co-operates; also with the general secretary of education, whose office is at Dayton, Ohio.

When the Christian Endeavor topic provides for an *educational meeting*, introduce the college idea and seek to awaken in the minds of the young people an interest in higher education. Utilize members of the society who have been in college and the college people of the community.

When the Board of Education designates a *college day* to be observed by all the churches, let the society plan to incorporate the idea into the Young People's program. The day of prayer for colleges should be observed by the society.

Some of our colleges have *special Sundays* designated on which the interests of the particular school are to be considered in the church. Usually a special program is suggested by the college and the society should use it.

*Scholarships* have been provided by several Branch Christian Endeavor Unions, the proceeds of which are to be used by students from that conference.

*College socials* afford another opportunity for emphasizing college education. College stunts, with college stories, yells, and songs suggest plans for this social. Name the college social evening after your own college.

When the subject of Christian education is the theme for the Christian Endeavor meeting, *subjects* like the following may be considered: Relation of Christian education to the kingdom of God; Why should higher education be gotten in

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a Christian college? Who can afford to go to college? Why I should go to our own college; College education and leadership in the world's work; How may one secure a Christian education if he can not go to college? etc.

### COMMUNITY SERVICE

The *social mission of the church* has its authority in Christ's announcement of his personal mission, which was to the neglected individuals and groups—the poor, the captives, the blind, the bruised (Luke 4; 16-22). Life is to be judged finally in the *terms of service*—service to the sick, the poor, the prisoner (Matthew 25: 31-46). Half of the Ten Commandments apply to *social sins*. The Lord's Prayer is a *social prayer and program*.

The Christian religion provides for *individual and social* salvation. The individual may have Christ within him and bear the name and show the spirit of Christ, while the laws and practices of the community may be devilish. On the other hand, the laws and practices of the community may be Christ-like and an individual living therein may be devilish. The Christianizing of the institutions and laws and customs of society does not necessarily make Christian the individual, but it does make it easier for him to be a Christian. Every Christian individual in the community is responsible for the character of the laws and customs under which he lives to the extent of his influence and his share in the duty of making laws and establishing customs. It is not possible to regenerate society without regenerating the individuals composing society; but regenerated individuals often live long under laws that are unrighteous,

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because they do not give attention to the duty of making the laws Christian.

Since both society and the individual are to be Christian, it is the business of the church in its religious mission to *serve the community* as well as the individual. Social service is defined as "the application of Christian principles to social life, and the realization of the Christian ideal in human society." The term "community service" is not more accurate than "social service," but it is a little less vague, and is therefore to be preferred. It is easier to think of the church as a community of believers in God, serving the whole community, than it is to put meaning in the phrase "social service."

The *church's social service to the community* is not a new thing. The modest church building painted white, with green shutters, has long ministered to the æsthetic sense. The church services have led the people to put on their best clothes, and drive to church with the best horse in his best harness, drawing the best conveyance on the farm, thus lifting the people above the more sordid ways of life. Arriving at the church, the people have greeted one another in their highest moods. The boys have gathered at the church early, and those who could balance themselves on the top of the fence sat there in a row and bantered one another; the girls met in little groups, wearing their prettiest dresses, and talked; the young people mingled and happy matches were made; the older people lingered to talk of the weather and the sick and the crops. Thus the church contributed to the sociability of the community. Supremely significant, however, was the com-



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mon acknowledgment of God and the messages from God's Word, leading the people of the community to think together about religious ideals and duty; the sordid were lifted to better things, the sad were comforted, the discouraged were inspired. The prayer of the community of believers went up to God for the sick and sinning, and out from the church went individuals and families to visit the sick and sorrowing.

While the church has always rendered this community service, it has not met adequately all the needs of the community, even in the simpler forms of social existence. As human society has become more complex, the church's mission to it is more complicated. How shall the church serve the community adequately? That is a big question beyond the scope of this book.

There are some forms of community service for which the Young People's society has special adaptation, and it should be employed by the church in rendering the service of which it is capable.

Where there is only one church in a community, the responsibility is definite; where there are more, there should be coöperation. The Young People's societies afford the *best point of contact and coöperation among the churches*, because youth more readily adapts itself to new ideals, and because the spirit and organization of Christian Endeavor provide for interdenominational work. Coöperation must also include the Sunday school and other departments of the church, as one of the outstanding lessons of community service is the practical coöperation of all agencies capable of rendering service. Special undertakings by the Young Peo-

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ple's societies in behalf of the community should have the sanction of the church authorities.

The new attention to social service in many cases has not gotten beyond social surveys. The *social survey* is not to be minimized, as it is an important step toward service to the whole community.

The *study of the community* is a good starting point for the Endeavor society. The church that would seriously undertake service to the community needs to know something about the needs of the people and the agencies available for supplying those needs; hence, the "survey," which is another name for a systematic study of a people with a view to serving them as they have need.

The *survey and program of Jesus Christ*, as suggested in Matthew 9: 35-38; 10: 1, 5-10, 16, 28; 11: 1, 20-24, 28-30, give us the fundamentals of a community survey. Dr. Edwin L. Earp, in "The Rural Church Movement," analyzes Christ's survey and program as follows: It began with *work*. (Jesus went about all the cities, rural towns, and villages, teaching, preaching, healing.) It developed *vision*. (He saw the multitudes distressed and scattered.) It moved the *will*. (He was moved with compassion for them; he prayed for laborers.) It resulted in a *program*. (He called unto him his twelve disciples, gave them authority, instructed them, and sent them forth.)

The program of Jesus included specific instructions: 1. They were not to scatter or dissipate their energies, but were to work their specific field ("Go not into any way of the Gentiles, and enter not into any city of the Samaritans"); they were first to serve those

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most in need of their labor, the lost sheep of the house of Israel. 2. They were to get their support from the field where they worked, on the basis of service rendered ("The laborer is worthy of his food"). 3. They were instructed to seek out first the worthy members of the community in presenting their message of the kingdom. 4. They were taught to be men of personal equipment in character—men of wisdom, gentleness, and courage ("wise as serpents and harmless as doves—fearing only him who could destroy the soul").

The method of Jesus suggests another important feature for a social service program. He specifically *condemned the system that was the cause of the distress* he discovered in the survey, the commercialism and the militarism of the time. His woes were pronounced upon the exploiters and not upon the victims. He discriminated between cause and effect. He specifically named the classes who deserved the condemnation—the tax-gatherers, the merchants, the lawyers, and the soldiers. After condemning the causes of distress, he offered comfort for the victims. Toil was dignified and the laborers were invited to come to him to find rest—not rest from labor, but rest in labor ("Take my yoke upon you and learn of me").

Keeping in mind the social survey and program of Jesus as analyzed by Dr. Earp, the church that would serve its community should do something like the following: Prepare a map of the community, including the streets or roads, the households, and the business and social institutions within the radius of the church's natural field of influence—in the country this would mean within a "team-haul" radius of the church; this

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map would show every store, schoolhouse, manufactory, etc., also the street-car lines, trolley lines, or other lines of transportation.

### A COMMUNITY SURVEY

The detailed items to be sought for in the investigation of a community might include the following:

1. *Religious life*—Names, ages, and church relationship of the people. Babies from one to three? Persons from three to six? Six to twelve? Twelve to eighteen? Over eighteen? The aged? Who are in the Sunday school? Number in the Sunday school available for the different grades? Who are members of the church? What church? Who are attendants at church? Who are members of the Young People's society? From what industrial groups are the church members? Why?

2. *Educational opportunities of the community*—School? Y. M. C. A. or Y. W. C. A. classes? Night schools? Agricultural schools? Educational extension movements? How many utilize the educational agencies?

3. *Social and recreational life*—What organized recreation is provided? In schools, churches, Christian associations, municipal or community playgrounds? What amusements are operated for private profit? Character of the same? Extent of patronage? Athletic organizations in the community? Sunday athletics? Play places for children? For adults? Opportunities for play by the community? Lecture or entertainment courses? Socials and picnics? Under what auspices? Dances? Are dance votaries active in Christian work? Pool rooms? Where do men meet for informal conversation? Where do boys in their teens meet? Boy Scouts? etc.

4. *Government*—What form? Commission government? Names of officers? Functions of the departments? Departments most closely related to community welfare? What forces are in control of the local government? Community evils? Saloons? Taxes? What co-operation is there between the local government and the church?



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5. *Industrial life*—Chief source of income in the community? Number of persons engaged in various industries? Number of young people over sixteen who are wage earners? Under sixteen? Where do they work? Number of hours? Sunday work? Wages? Is there a minimum wage law? Accident and death compensation law? Health and safety condition in industries?

6. *Health and housing*—Death rate in the community? Infant mortality? Nature of diseases causing larger number of deaths? Are there unsanitary houses? Is there a health department? What educational work is done in behalf of wholesome living? Anti-tuberculosis society? Hospitals? Visiting nurses?

7. *Poverty and delinquency*—What charitable agencies? Amount spent for relief of poor? By what agencies? What relief work is done by the church? Causes of poverty? Number of arrests? Causes? Treatment of prisoners? Juvenile delinquents? What is done for them?

The Christian Endeavor society in undertaking a survey perhaps would limit itself to those features of community life with which it properly would deal, especially the religious life, the educational opportunities, and the social and recreational interest of the community.

The highest form of service the Christian Endeavor society can render is to the *spiritual needs of the community*, and should begin with the religious situation. The United Brethren Church at New Haven, Ohio, a country church, has a large map of the community which indicates the roads, the houses, the farms and their size and whether owned by the farmer, the number of people in each house and their church relation. Those who are members of the Sunday school are indicated by a mark of a certain color, while the members of the family yet to be won are indicated by another color. This map reveals the field. The church, knowing its field, through the several organizations, goes after those who are not in the Sunday school or the church. As soon as persons are brought into the school the marks indicating those per-

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sons on the map are changed in color, and they in turn are added to the force working on the community.

It must be remembered that a map never built up a church. The engineer's survey never built a railroad; it is only an aid to systematic work.

### CHRISTIAN CITIZENSHIP

The Christian Endeavor society, composed as it is of young people, some of whom are voters and others soon to become voters—including the young women—is under special obligations to serve the community by attention to its government, and by encouraging every good enterprise and attempting the overthrow of the evil institutions.

A *good citizenship committee* should be appointed to be on duty all the time. The overthrow of the saloon and the development of temperance sentiment are social and governmental problems that form points of contact with the government, local and general, for every Christian Endeavor society. Sometimes the good citizenship committee is called the *temperance committee*, because that is the paramount civic duty in the community, but with the increasing appreciation of the church's obligation to make Christian the laws and customs of the state, this committee should have a name that may include a wider range of civic duties.

Under the direction of the citizenship committee, the young people should *study the government and laws* of the municipality, county, and State, especially those that have most direct bearing upon the welfare of the community, such as school laws, laws relating to the care of dependents, the liquor, drug, and tobacco laws, marriage and divorce laws, etc. It is well to

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study these at times when party politics is dormant and party prejudices least active. However, it is a civic duty of the Christian voter to be above a blind adherence to party, and to study civic questions in the light of Christian principles and the welfare of the community.

*Classes in civic studies* may be conducted, but perhaps the most practical method is to introduce into the regular meetings such instruction as is possible, especially utilizing the Christian Endeavor topics which are applicable to civic questions. It is especially helpful to utilize every occasion when moral reform questions are up for settlement.

A practical method of *training in citizenship* is to secure public officials to address the meetings. When the subject of education is being considered, secure a member of the school board, or a school superintendent, or teacher to speak on the question. When the matter of dealing with criminals and delinquents is up, have the mayor, or chief of police, or police judge, or a police officer to speak on the subject. In like manner utilize members of the board of health, officers of the water department, the library, the postoffice, etc. These citizenship meetings should permit of asking the officials fair questions, if they will readily consent. Naturally, they do not like to be heckled by partisan or personal opponents in a meeting where they are expected to give information. Debates may be conducted with advantage.

The citizenship committee will be active in every *good citizenship fight*. It will circulate petitions where moral questions are an issue, and forward them to the

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proper place; it will write and secure the writing of letters to members of the legislature and Congress, urging them to vote right on questions at issue, always approving those who so vote; it will organize temperance and good citizenship parades, with banners and transparencies; it will hold mass meetings, distribute temperance literature, display temperance posters on bulletin boards, work at the polls, secure signatures to personal abstinence pledges, etc.

This committee is one to which naturally falls *relief work* for the poor, the carrying of the gospel of *cheer and consolation* to the prisoners, and the conducting of *community welfare work*, which is now regarded as a part of good citizenship. However, if an important forward movement in this direction is to be undertaken, perhaps the society should act as a committee of the whole or through the executive committee.

This committee should handle the securing of signatures to temperance pledges in the society, and promote anti-cigarette work among the boys.

The citizenship committee should have on its membership the more mature Endeavorers, including young men who are voters.

### HINTS FOR THE CITIZENSHIP COMMITTEE

Ask that the regular *society election* be conducted after the manner of city and State elections, with nominations, ballots, a booth, and election officials.

Study the question of *public playgrounds*.

Do something to close the post-office, the meat stores, the barber shops, etc., on Sunday.

Humane work should have the attention of the committee.



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Unite with the social committee in investigating the character of the *moving picture shows*, and agitate against demoralizing ones, and provide better amusements.

Secure vacant lots for gardens or playgrounds.

Provide for a patriotic Fourth of July. Make it serviceable as well as safe and sane.

Be a citizenship *information committee*, and drop good news into the prayer meeting programs.

Study the question of labor, employment, and wages—study both sides.

Co-operate with civic agencies in promoting better community conditions.

*Utilize the press* in behalf of community welfare. Do not fight the paper because you do not agree with all its reports as news or says editorially.

See that the *flag* is displayed on every proper occasion. Perhaps the committee will need to provide a flag for the society.

Study the question of *immigration*, and extend practical help to the immigrants. Counteract race prejudice; put yourself in Italy or Hungary, and then treat the “Dago” and “Hunk” in your country as you would wish to be treated if you were in their native country. Conduct classes in English for foreigners. Hold a “nation’s evening” with speakers of different nationalities; have the addresses interpreted if possible.

Suggested subjects for debates: Should woman’s suffrage be adopted? What are the chief causes of the high cost of living? Should voting be made compulsory? Is pauperism an inevitable problem in society? Should there be uniform divorce laws? Should capital punishment be abolished? Ought an eight hour working day be universally introduced? Is the Roman Catholic hierarchy a political menace? Why do country boys and girls leave the farm? What relationship is there between good roads and community welfare? How may the public schools become more useful to the community?

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### RELIEF COMMITTEE

Relief work is so closely connected with good citizenship that the citizenship committee may have charge of this form of Christian ministry to the community. It is as important to remove the causes of poverty and sickness as to supply the needs of the poor and carry cheer and comfort to the sick. To provide playgrounds for the children of the city is better than conducting fresh-air farms.

*Visiting* is a form of service that the church should render. The lonely, the newcomer, the sorrowing should have the visits of young people.

*Visiting the sick* is a duty so Christ-like that all Christians should render such ministry, but in these days of fuller knowledge of the processes of diseased dissemination this duty must be performed with a view to preventing the spread of diseases as well as comforting and nursing the sick. Ordinarily flowers cannot take the place of the personal visit, but in cases of contagious diseases, and where the doctor advises absolute quiet, the flowers should be sent promptly. Flowers and fruits and jellies for the convalescent are expressions of sympathy that reflect the Christ spirit.

*Friendly visiting among the poor* is a service requiring tactfulness and judgment. It is the business of the church to preach the gospel to the poor by personal ministration in the homes, but it must be done for the sole purpose of cheering and helping. "Excuse me, mum, if I don't return the call," said the poor woman, as the richly gowned visitor was about to leave, "I haven't time to go slumming," "Friendly Vis-

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iting *Among the Poor*," by Mary E. Richmond, and "The Charity Visitor," by Amelia Seers, are recommended as good books for the instruction of those who would engage in this service.

There is a field more to the hand of the average Endeavor society than the work of the friendly visitor or the visiting nurse. It is composed of the people in every community who may be regarded as the prosperous, but who are sad and lonely and neglected, the people just outside the circles of the church groups, perhaps indifferent to the church but needing its spirit of cheer and hopefulness and its touch of sympathy. The average person needs more of cheer and sympathy than he gets.

### HINTS

Don't send flowers when you ought to go personally.

Don't send flowers alone when flour is also needed.

Keep on hand a relief or flower fund. Include it in your society budget. Take up a collection or give an entertainment to raise money for this purpose.

In many cases voluntary nursing in the homes of the sick is a form of relief which it is possible for any young person to render, and which is often needed.

A pure milk supply is a better objective than carrying comfort to the weeping mothers of babies that died through using impure milk.

Important service may be rendered by young people by singing at funerals.

Have a flower garden to raise flowers for the sick; a group of young people may grow flowers in the home for the same purpose.

A vegetable cellar stocked when vegetables are cheapest, and a supply of canned fruit put up by the young people and ready for cases of need, show wise forethought.

There is a great variety of service possible to thoughtful

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young people, like caring for the children in the home to relieve busy mothers; sewing for the needy; distributing copies of the *Watchword* and other periodicals; reading to the blind, to the sick, and to children; providing conveyances for outings for cripples and shut-ins, etc.

### **CHRISTIAN ENDEAVOR AND THE RECREATIONAL NEEDS OF THE COMMUNITY**

Concern for the recreational needs of the community is a feature of social service falling naturally to the Young People's society. It is just as much the business of the church to promote proper play and amusements as it is to condemn the improper. This does not mean that it should approve what it cannot at once supplant, but it does require the church to provide for or approve such opportunities for recreation as the physical and social natures of people require. Cards, a game at present blackened by being the tools of the gambler; dancing, always dangerous because of the inflammable sex passions; Sunday sports, demoralizing to the community because they violate God's commandment and lower the sense of moral obligation, are amusements to be condemned. On the other hand, the people of a community need opportunity for the proper mingling of the sexes, and for the expression of the play instinct. Providing adequate playgrounds and athletic fields for the community may require the coöperation of all citizens through taxation, and the appointment of a supervisor of community recreations; but when that is done, there is likely to be permitted and sanctioned forms of amusement that are morally and religiously debasing, making necessary the activities of



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the church in providing amusements for those whose morals it would conserve.

The Epworth League has a recreational policy which deserves the attention of all the Young People's societies. It is quoted from "Efficient Epworthian," with such changes of phraseology as adapt it to the Christian Endeavor society.

### A POSITIVE RECREATIONAL POLICY

1. We will get the young people of the parish together as often as possible in the Christian Endeavor room for good times through good fellowship.

2. We will give the community a series of clean and cheerful entertainments, at the lowest expense, following as far as possible known preferences of the people we seek to serve.

3. We will find ways of giving legitimate expression to the dramatic instinct by arranging representations of people and events worth remembering in connection with our community, our church, and the kingdom.

4. We will offer such a choice of outdoor sports that all the young people may have frequent opportunity to play together in the open air, winter and summer.

5. We will invite the young people of the neighborhood to share the hospitality of our homes as often as arrangements can be made.

And we will do all this that we may make real and general those pleasures of youth that bring no sorrow with them.

## CHAPTER VIII.

### EFFICIENCY

#### PERSONAL EFFICIENCY

Christian Endeavor efficiency begins with individuals—the officers and members. There is more in the *man* than there is in the *plan*.

“Efficiency is the science of self-management,” says Edward A. Purinton, an authority on personal efficiency. “Efficiency is the power of doing one’s most and best, in the shortest time and easiest way, to the satisfaction of all concerned.” “Efficiency is first of all thoughtfulness and getting the best results with the best methods,” declares William R. Willcox, president of an efficiency society. Harrington Emerson, efficiency counsel for the United States Navy, puts it more concretely: “Efficiency, like courage and cleanliness, is an attribute of the soul; . . . the way to keep clean is to use soap and water. The way to be efficient is to practice efficiency twenty-four hours a day until it becomes second nature, when not inborn.” Another important element of efficiency is stated by Elbert H. Gary, chairman of the United States Steel Corporation, an organization that spends over seven million dollars a year in promoting efficiency in its working force: “Ultimately, efficiency is based on a philosophy of life which considers first the claims, needs, and deserts of the other fellow. The men of the greatest deeds are the men of the greatest faith.”

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In harmony with this, John Wanamaker says, "Personally, I prefer the word 'service' to 'efficiency.'" He attributes the success of his stores to the manner in which they serve their respective communities, and this is made possible largely by the education carried on through the medium of a commercial institute for the younger employees, and through a school of trade and applied commerce, providing post-graduate work for all who are connected with the Wanamaker establishments.

From these definitions of efficiency and suggestions as to methods of securing it, individual Christian Endeavor efficiency may be said to imply:

1. The personal self-mastery of the Christian Endeavor officers and members in doing the most important things in the best way, inspired by a purpose to serve others.

2. The Endeavorers instructed and trained in the best methods through printed matter, institutes, conventions, and actual work.

Personal efficiency implies the soul-attribute of *purposefulness*, which is a self-imposed virtue. It cannot be supplied by outside mechanical devices. It may be suggested and encouraged by appeal and exhortation, and it always is increased by spiritual influences brought to bear upon the soul.

Self-management is possible only where there is purposefulness. *Self-mastery*, self-direction, comes with effort to that end. This paragraph may be uninteresting to you who now are reading it; you may be inclined to pass it by. Only by holding your attention to it can you master your attention. Only by putting

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yourself to doing your Christian Endeavor duty can you successfully self-direct yourself. You have the auto-moving capacity; move yourself in the doing of worth-while Christian Endeavor work. If you are only a wheel-barrow, rejoice if some efficient person comes along and pushes you; you may be very useful in the hands of the right person.

*Thinking* is hard work, but it is essential to efficiency. "I can't think like you do on the subject of prohibition," wrote a man to the editor of a temperance paper. "We are not surprised that you cannot think like we do—it takes brains to think," replied the editor. The efficient Endeavor must think. As an officer, he must think through his plans; he must think about the people who are his force, and must analyze their qualifications and capacities; he must think about the real purpose of the Christian Endeavor society, that its members may "stand perfect and fully assured in all the will of God." As a member, the efficient Endeavorer must think about his duties to God and to the society.

### PERSONAL EFFICIENCY TESTS

Efficiency in Christian work has so many points in common with efficiency in life that a number of questions are submitted as aids to self-analysis. These are selected and adopted from the writings of Edward E. Purinton and Harold Holmes:

Do you like your work?

Do you carefully think through your problems?

Do you work harder than anybody else in the same line?

Do you think it smart to do as little as you can get by with?



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Have you learned the best, quickest, and easiest way of doing your work?

Do you know where your greatest power lies?

Do you realize which of your habits, thoughts, or emotions makes you inefficient?

Are you correcting your own weaknesses, mental, spiritual, social, or financial?

What are your health defects, and what are you doing to strengthen the weak places?

Can you be optimistic under all circumstances?

Can you control and centralize your thoughts on the subject at hand?

Are you cultivating the power of initiative—doing things better than yesterday without being told?

Have you a great love in your life, to steady, cheer and empower you?

### CHRISTIAN ENDEAVOR EFFICIENCY

*Society efficiency* is the result of the purpose, thoughtfulness, and activity of its members, but it implies more. It implies (1) definiteness of purpose, and (2) the adaptation of its machinery to the accomplishment of its purpose.

For the promotion of society efficiency, the United Society of Christian Endeavor has provided a scheme of *Efficiency Standards*, representing the activities and methods which are known to be important factors in the life and achievements of a successful society. These standards are arranged in three sections, the first relating to efficiency in the society organization, the second to efficiency in individual training, and the third to service at home and abroad. In each section there are ten standards, carrying a value of ten per cent. each.

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In connection with these standards, there is provided a thermometer in the form of a wall chart, carrying a total of three hundred per cent.

When a society achieves and holds seventy-five per cent. in any one of the three divisions, it is entitled to be classed as an *efficient society*.

When a society achieves one hundred per cent. on the thermometer, it is entitled to a *red seal*; two hundred per cent., to a *silver seal*; and three hundred per cent., to a *gold seal*. These seals can be secured from the United Society of Christian Endeavor, Boston, Massachusetts, by sending a report of the chart record, signed by the pastor and the president of the society.

A society's record is ascertained by adding the points gained in each section, the total indicating the rating on the thermometer; for example, forty points gained in Section I., thirty points in Section II., and seventy points in Section III., would entitle a society to one hundred and forty points, or degrees, on the thermometer.

United Brethren Christian Endeavor societies should adopt as their standards those authorized by the United Society of Christian Endeavor, making only such changes as are necessary to properly adapt them.

When a society wants to develop its efficiency according to the Efficiency Standards, let the executive committee go over the present activities of the organization and observe how many of the standards are being met by the society. Most societies are doing many of the things indicated in these standards. After noting the number of points, or per cents., to which the society is entitled by its present attainments, then

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plan for increasing the efficiency under as many of the standards as possible. For example: A society may be meeting three of the particulars under the standard for the prayer-meeting committee, but it is not making any definite effort to secure the attendance of the members at the mid-week church prayer meeting. By doing three of the things named, the society is entitled to six per cent., and by undertaking the fourth line of effort it can add two per cent; by meeting the fifth requirement, namely, enrolling at least ten per cent. of the active members as Comrades of the Quiet Hour, an additional two per cent. is earned, making the total ten per cent.

The Efficiency Standards furnish a complete outline of activities and aims for a society, and they should be carefully studied.

Societies will find the Christian Endeavor Efficiency Chart for the wall very useful. (Price, one dollar, United Brethren Publishing House, Dayton, Ohio, where all efficiency literature may be secured.)

### **CHRISTIAN ENDEAVOR EFFICIENCY STANDARDS**

#### **SECTION I. SOCIETY ORGANIZATION**

##### **1. *Knowledge of Principles and Methods* . . . 10**

Eighty per cent. of the active members to pass, with a credit of at least seventy-five per cent., on the three general "Efficiency Test" leaflets. Officers and committees to pass also on their special leaflet.

One per cent. credit for each tenth of the eighty per cent. doing this.

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### *2. Executive Committee . . . . . 10*

Two per cent. each for

1. Regular committee meetings at least once in two months, with reports from officers and committees, and suggestions from the pastor. Definite work assigned to each committee at each meeting.

2. Report from corresponding secretary of all communications received and what was done with them.

3. Observing Christian Endeavor Week as a society.

4. Organizing and co-operating with the Junior society.

5. Society represented at all rallies and conventions of the Christian Endeavor unions with which it is connected.

### *3. Lookout Committee . . . . . 10*

Two per cent. each for

1. A thorough annual canvass of the Sunday school and community for new members.

2. New members secured each year equivalent to twenty per cent. of the membership on October 1 of each year.

3. A record kept of the members' attendance and participation at the prayer meetings, with a quarterly report to each member.

4. Organization of a personal workers' class during the year.

5. Promoting some form of evangelistic service, such as prayer circles, win-one bands, or special meetings.

### *4. Prayer Meeting Committee . . . . . 10*

Two per cent. each for

1. Meeting with the leaders to plan for the meetings; a meeting once a month with the leaders for the coming month present is suggested.

2. Five-minute prayer service by the leader, committee, and Quiet-Hour Comrades before the meeting.

3. At least one new plan a month to give variety to the meetings, or for a ten-minute drill at least once a month on church polity, history, or doctrine.

4. A definite and persistent effort to secure the attendance of members at the mid-week church prayer meeting.



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5. Enrolling at least ten per cent. of the active members as Comrades of the Quiet Hour. (Similar credit will be allowed for each additional ten per cent. secured, to be credited to this section as an extra.)

5. *Missionary Committee* . . . . . 10  
Two per cent. each for

1. Committee organized and in correspondence with denominational missionary boards, a report of such correspondence to be given to the society.

2. Arranging for at least six missionary meetings a year, and for an annual contribution to each denominational mission board.

3. Some systematic form of mission-study or missionary reading-circle each year.

4. Conducting some form of missionary work in your community if opportunity affords.

5. Seventy-five per cent. of the active members enrolled as systematic givers to missions. (Similar credit for each additional ten per cent. secured, to be credited to this section as an extra.)

6. *Social Committee* . . . . . 10  
Two per cent. each for

1. Assigning each member specific duties in welcoming young people at the other church services.

2. Holding at least four socials during the year, one of which may be a summer outing.

3. Promoting outdoor sports, walking-parties, and athletics in either summer or winter.

4. Giving at least one entertainment during the year, if the pastor approves.

5. Assisting any other department of the church in social ways.

7. *Citizenship or Temperance Committee* . . . . . 10  
Two per cent. each for

1. Organizing and reporting for service to your State or Provincial citizenship superintendent if there is one.

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2. Annual opportunity for signing a total-abstinence pledge in your society.

3. Co-operating in any citizenship campaigns in your community, or when suggested by the State or national superintendent.

4. Conducting the temperance meetings suggested during the year, or conducting a class in temperance or citizenship.

5. Engaging in some form of social service work in your community.

### 8. *Other Committees* . . . . . 10

Two per cent. each for putting other committees at work, such as

1. Sunday school.
2. Good literature.
3. Music and flower.
4. Information.
5. Junior.

The work of these committees can be combined with others if desired, and still the credit may be given.

### 9. *Business and Consecration Meetings* . . . . . 10

Two per cent. each for

1. Regular business meetings at least once in two months.
2. Written reports from all officers and committees at each business meeting.
3. Some special feature of the society's work presented at each meeting by a brief address, debate, question box, etc.
4. Holding a monthly consecration service.
5. Introducing special methods of conducting consecration meetings at least six times a year.

### 10. *Finance* . . . . . 10

Two per cent. each for

1. A finance committee to assist the treasurer.
2. Adopting the budget plan for society expenses and missionary gifts.
3. The every-member pledge plan of weekly or monthly offerings.

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4. Annual contributions to its denominational mission boards, and the denominational and interdenominational Christian Endeavor unions or departments with which the society is connected.

5. Keeping a systematic record of accounts, and promptly forwarding contributions to the boards and unions.

### SECTION II. INDIVIDUAL TRAINING

#### 1. *Church Membership* . . . . . 10

Two per cent. for each fifth of the active members that are members of the church.

#### 2. *Private Devotions* . . . . . 10

Two per cent. for each tenth of the active members that are enrolled as Comrades of the Quiet Hour.

#### 3. *Public Prayer* . . . . . 10

Two per cent. for each tenth of the active members that offer prayer in the meetings.

#### 4. *Original Testimony* . . . . . 10

Two per cent. for each tenth of the active members that make it their rule to take part in the meetings in some original and personal way.

#### 5. *Leaders* . . . . . 10

Two per cent. for each tenth of the active members that are willing to act as leaders of the meetings when called upon.

#### 6. *Personal Service* . . . . . 10

Two per cent. for each tenth of the active members that do personal evangelistic work when the opportunity is given.

#### 7. *Giving* . . . . . 10

Two per cent. for each tenth of the active members that devote at least one-tenth of their income to beneficence and enroll in the Tenth Legion.

#### 8. *Church Services* . . . . . 10

Two per cent. for each tenth of the active members that regularly attend the Sunday and mid-week services of the church.

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### 9. *Life-Work Recruits* . . . . . 10

Five per cent. for each active member that prepares for the ministry, missions, or other definite religious work.

### 10. *Christian Endeavor Experts* . . . . . 10

Two per cent. for each member that qualifies as a Christian Endeavor Expert.

NOTE.—Additional credit on the same basis to be allowed for all over the required number in the above ten sections that qualify, the additional credit to be assigned by the executive committee.

## SECTION III. MISSIONARY SERVICE AT HOME AND ABROAD.

### *a. Community Service*

#### 1. *A Community Census* . . . . . 10

Ten per cent. for a detailed census and study of community conditions as outlined in the booklet, "Young People and Social Service," published by the United Society of Christian Endeavor. (See also outline in this book.)

#### 2. *Community Recreation* . . . . . 10

Ten per cent. for establishing or co-operating in conducting community athletic fields and recreation grounds and community socials and entertainments under religious auspices.

#### 3. *Work for Neglected Groups* . . . . . 10

Ten per cent. for initiating or co-operating as a society in any fresh-air work, conducting classes for immigrants, or similar work.

#### 4. *Public Institutions* . . . . . 10

Ten per cent. for organizing Christian Endeavor societies or assisting in carrying on religious work in hospitals, almshouses, prisons, city missions, or other public institutions.

#### 5. *Evangelism* . . . . . 10

Ten per cent. for initiating or co-operating in evangelistic campaigns, cottage prayer meetings, win-one bands, or special evangelistic meetings of any kind; or for conducting a personal workers' training class.

### *b. Missionary Extension*

#### 1. *Missionary Meetings* . . . . . 10



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Ten per cent. for arranging for not less than six home and foreign missionary meetings a year, and emphasizing missionary features in other meetings.

2. *Study Class* . . . . . 10

Five per cent. each for conducting a home or foreign mission study class each year, or five per cent. for organizing a reading circle to read at least two home and two foreign missionary books each year.

3. *Literature and Equipment* . . . . . 10

Five per cent. for a yearly canvass of the church for subscriptions to the *Religious Telescope*, the *Watchword*, the *Woman's Evangel*, or the *Christian Endeavor World*.

Five per cent. when the church is supplied with missionary maps, charts, etc.

4. *Organization* . . . . . 10

Ten per cent. for the thorough organization of the missionary committee, the majority of which committee should be retained in service as long as it is enterprising and earnest in its work and keeps in correspondence with the denominational mission boards.

5. *Contributions* . . . . . 10

Ten per cent. for annual contributions by the society to all the denominational mission boards, with a report to the society as to the amount contributed to each board, and a brief statement as to the kind of work the board is doing. If the every-member plan is adopted by the church, the credit can be taken when 75 per cent. of the active members contribute by that plan.

## JUNIOR EFFICIENCY

Plans for the promotion of Junior Efficiency are provided in a series of Efficiency test leaflets similar to those for the Young People's society. Among the features for Junior work are physical training and collections—not church "collections," but the collections of stamps, minerals, etc., such as boys and girls delight in.

A leaflet outlining the plans for the Juniors will be sent on request to the superintendent of Junior work.

## CHAPTER IX.

### JUNIOR AND INTERMEDIATE SOCIETIES

Junior and Intermediate Christian Endeavor societies are the church's training schools for boys and girls, and have an importance scarcely second to the Young People's society.

The Protestant churches have neglected the religious education of the children to an extent that is alarming. The Catholics carefully educate their children in the practice of church ceremonies, and keep them in the parochial schools under religious instruction throughout the entire period of childhood, with results that demonstrate the importance of religious education. Among Protestants the children may be sent for an hour's Bible instruction in the Sunday school, a few of them worshiping in the church with their parents, and as for the week days they attend the public schools where the Bible is either excluded or read perfunctorily and where instruction must be wholly secular.

The lack of the religious education of American children, outside of the Catholic population, is a vital question which is just beginning to receive an awakening attention. In the meantime, the Protestant churches have introduced the Junior and Intermediate societies for the purpose of *training the boys and girls in religion*, but many parents and church officials are indifferent to these agencies. Parents who criticize

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the Catholics will neglect or refuse to send their own children to church once a week for an additional hour's religious training, and yet they expect their children to grow up stalwart Christians. As a rule, those who are not concerned about having the children in the training school of the church, largely neglect religious training in the home.

In the absence of adequate plans for the religious education of the children, the Junior and Intermediate societies offer training advantages that should secure the coöperation of all church officials. The workers in these societies are justified in taking a deep interest in and devoting their best energies to them.

The Junior and Intermediate societies are *preparatory schools* for the Young People's society, which is often called the "Senior" society in comparison. So valuable are the trained Juniors when they come into the Young People's society, that the older organization is deplorably short-sighted when it neglects to establish and foster the younger societies. From the standpoint of religion, the older Endeavorers are under obligations to save and train the younger ones; from the standpoint of organization, the Senior society owes it to itself to provide a company of trained Endeavorers to fill up its ranks; from a psychological standpoint, the older society owes the duty of being a big brother to the younger society, because the boys and girls like to look up to the big boys and girls.

### THE JUNIOR SOCIETY

The relation between the Young People's Christian Endeavor society and the Juniors, is so intimate that

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every society ought to have a *Junior committee*. Where there is no Junior society, the older organization should take steps to have one. Perhaps the first thing to do is to pray for a superintendent to take charge of the work of enlisting and training the boys and girls. The appointment of a superintendent is the prerogative of the pastor, but the Young People's society is charged with the responsibility in case it is not attended to by the pastor. In any case, the Young People's society should coöperate with the pastor in supplying the necessary superintendency, and render constant assistance in carrying forward the work; hence the importance of a Junior committee.

*Assistance to the Junior work* may be furnished in several ways: By giving from the Senior society several young men or young women to serve as assistants to the superintendent; by holding joint meetings, giving the Juniors a prominent place in the programs; by aiding in entertainments and other special efforts; by furnishing financial aid; and by carrying on the Junior society when the superintendent may be unavoidably absent, as during sickness or vacation period. In many cases, it will be easier to secure Junior superintendents if it is known that the position will not tie one uninterruptedly to fifty-two meetings a year. Reluctance to assume such obligations is not always an evidence of lack of consecration; it is a real hindrance in securing the services of capable leaders. This difficulty is overcome in part by having reliable assistant superintendents.



### THE JUNIOR SUPERINTENDENT

The Junior superintendent should enter upon his work with the consciousness of being called of God. So important is the work and so great are its perplexities that the superintendent should have a sense of deep religious obligation, a divine call, and the consciousness of constant divine help. This is said, not to deter any one from undertaking the duties of directing the Juniors, but to encourage the church to pray for superintendents, as Christ taught the church to pray for laborers, that those who may be asked to undertake the work may feel that in *answer to prayer* they are God-called, the request to take up the Junior superintendency being an obligation that they cannot escape, unless they can present excuses that they believe are acceptable to the Master. The superintendent who has this conception of his call and responsibility frequently will ask the church and the Endeavor society to pray for him and his work.

There are churches that have felt the need of a Junior society but knew not where to find a superintendent, and the necessary leaders have been found only when they have asked God for them. "No superintendent," is the commonest reason assigned for having no Junior society. Few are the churches that could not have a superintendent if they would pray for one; all churches have the children who need the better religious training. The dearth of superintendents is not so much from lack of persons capable of leadership, as from lack of willingness to undertake the leadership and of grace to go forward in it. *Prayer*, with the

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eyes open for promising material, is the surest way to supply the need. Do not depend upon importing superintendents; pray them out of the material at hand, and train them for their duties.

The superintendent should insist on being supplied with the *needed assistants and tools*. The old idea of a Junior society with one lone leader doing all the work is as mistaken as the old idea of a primary department of a Sunday school with a lone superintendent who was supposed to handle thirty to fifty irrepressible children. Junior work implies organization and the coöperation of several persons. Much of the assistance in carrying forward the work may be secured from the older Juniors, but several assistants should be provided to aid in keeping order and in promoting different lines of training. Some Junior societies have failed because of the natural disorder resulting from undirected child energy before, during, and after the meetings, and old people have grumbled, instead of praying for and supplying the superintendent with needed assistance. The superintendent may need some one to train the children in singing. Many societies are composed of boys and girls of such ages that the training work in the meetings may require a division of the membership for that purpose, one having charge of the older members and another the younger.

Whether he has a sufficient number of assistants or not, the superintendent has a right to insist that he be supplied with such *books and blackboard equipment* as may be necessary. He should not hesitate to ask for the needed books on Junior work and on methods of interesting and training the children so that he may

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prepare himself for his duties. These can be gotten at a cost that is within the reach of almost every Endeavor society or church. However, if all these useful aids cannot be supplied, the Junior superintendent who has his heart in the work will go forward doing the best he can without them, just as the preacher of the gospel, called of God, often must go forward regardless of the equipment that may or may not be provided him.

### THE INTERMEDIATE SOCIETY

"Intermediate," like "Junior" and "Senior," is a technical word which is entirely inadequate to express the significance of the period of life represented by it. "Intermediate"—"*in the middle between*" childhood and adulthood—stands for a period in which proper training of the religious powers and right direction of decisions and activities are farther reaching in their results than at any other time of life. "In the middle between" might be thought of as the safest place, but it is the most dangerous. More persons are lost to organized Christianity at this period than at any other, and the loss is irreparably injurious to the lives that have dropped through this inadequately organized place in the church.

The *characteristics of the adolescent period*, for which the Intermediate society is designed, cannot be presented here, although they should be studied by every one who would be helpful to adolescents. The practical reasons for a society between the Junior and Senior are apparent to every observer. Boys and girls become "too big" to go to the Junior society, and as

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they are still in the "middle between," they are not old enough to take naturally to the associations and work of the Senior society. A few are kept in one or the other by parental influence, but they do not stay from choice.

To meet the religious training needs of the early teen age, *three courses* are open: (1) So organize the Junior society that one of its superintendents may take charge of those of the Intermediate age; (2) so organize the Senior society that proper attention and suitable duties may be given the younger crowd; (3) provide those of intermediate age with a leader and constitute them a society. The third plan is the best. The first or second is to be followed where the third is not.

There are *other organizations* adapted to this period and which have a place in the plans of the church, but none of them is capable of filling the mission of the Intermediate Christian Endeavor society. The Boy Scouts, Knights of King Arthur, Camp Fire Girls, and boys clubs of various kinds, are useful, and the wise church will utilize the principles underlying their usefulness; but the club idea, as ordinarily utilized, does not center on Christian character, and rarely leads directly to Christian service in the church. The Intermediate Christian Endeavor society, when true to the principles of Christian Endeavor, puts special emphasis upon *religious ideals and training for Christian service*. The effort expended in maintaining clubs will yield more permanent results if devoted to applying Christian Endeavor principles through an Intermediate society.



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The peculiar nature of the Intermediate work requires more attention to *leadership* than to organization. In the Senior society, you may organize and then elect a president to be the recognized leader; in the Junior society, you may appoint a superintendent to have supervision over the children, leading them in their work; in the Intermediate society leadership must be more personal than in the other two, and the success of the work will depend very much more upon the personality of the superintendent than upon organization. Intermediate superintendents should be sought for by prayer and watchfulness, and should be found before organizing the society. Indeed, the Intermediate society might be regarded as a *group of adolescents to be directed and trained* a few years, rather than an organization that has permanency. A new group need not be organized every year, as the range of ages—from thirteen to eighteen—permits adding numbers to each group, but the goal before the members is graduation into the Senior society rather than the perpetuation of the Intermediate organization.

In many cases, consecrated young people in the twenties make good *Intermediate superintendents*, and should be sought for and trained for this work wherever possible. Men and women of experience, if they are in complete sympathy with the developing personality of adolescence, should count it an honor to lead the Intermediates. So great is the opportunity of this period that pastors often take the leadership and use the meetings for training for church membership.

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"The Intermediate Manual," by R. P. Anderson, is a book that should be studied by all interested in the Intermediate work.

### HINTS ON JUNIOR WORK

BY IDA M. KOONTZ

The wide-awake Junior society holds a *business meeting* once a month at a time most convenient to the majority of its members. Committee chairmen present written reports for which they are credited.

Committee work may be more efficient, the duties of the superintendent lessened, and the committee members trained in work by placing *each committee under the supervision of a member of a like committee* in the Senior society.

No superintendent should think of doing all the work in instruction and training of a large Junior society. There should be *several assistants* or group leaders. This gives opportunity for group study; it usually insures good deportment; and it divides responsibility, making the burdens of each one lighter. It also gives the superintendent the privilege of visiting other societies.

The wise superintendent always gives her *assistants* an *opportunity* to superintend. If there is no other way she will visit another society at the hour of meeting or take a vacation. She also gives them turns in holding business meetings.

The superintendent owes it to her society to take an active part in the *union Christian Endeavor* meetings. This is a good time for the society to use its pennant, its banner containing its goal or motto, its name and its song.

Every local Junior society should be represented by one or more delegates in the *annual Branch convention*, who should take back to the local society a report of something definite to do during the coming year.

Local Junior societies should be faithful in furnishing *reports* to quarterly conferences and to Branch officers.

The superintendent who takes occasion to *visit other Junior societies* is aggressive. She sees her own short-com-

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ings best as she sees them in others. She gets ideas that would come to her in no other way. She is encouraged by comparing her own advantages with those of another.

Boys and girls usually take more pride in keeping a good record for their society if they have a *name, a goal, a Bible verse*, and a song, chosen by themselves as expressive of their efforts.

Every society should have an *honor roll* planned to suit local conditions. No society can do justice to the work of its boys and girls without having a credit system. These credits should be recognized in a public way or by the use of an honor roll.

*Punctuality* and attendance are very important in a Junior society and must not be overlooked, because it is here that boys and girls are forming habits that will help or hinder for a life time. These two points should be included in the credit system and receive notice through the honor roll.

It might be helpful for the Junior society to have a different member in each devotional meeting of the Senior society. This delegate should try to find suggestions for the betterment of their own society and should be given opportunity to report the same.

The *graduating class* should always be given special favors and be made to feel their responsibility toward broader work and as examples to younger Juniors.

If the Senior society fails to extend the invitation the Junior superintendent should see that the graduating class have one or more invitations to business meetings, to regular devotional meetings, and to social meetings of the Senior society. This is to show interest in them and bind them to the Senior society. Where there is an Intermediate society this courtesy should be accorded them.

Junior Christian Endeavor *programs* should never become monotonous. Even though you are undertaking to complete a definite course of study, this ought not take more than eight or nine months of each year. This, then, will allow time for the observance of special days and variety in program. Many superintendents are original enough to give variety in

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any program, whether it includes the regular study course or a special feature.

Boys and girls are always looking forward to *holidays* or the special days of the year. These should be observed in an appropriate way, either with a social, an entertainment, or a special program.

Juniors like work or play where *competition* enters in. The desired results in committee work, official duties, or study work, can usually be secured if there is opportunity for competition.

Sometimes boys and girls feel it keenly when they are not re-elected to the office they held. You think it is best to have a change that others may have the opportunity of being trained. Why not *ask them to assist you* as superintendent and give them definite duties? The ex-president, ex-secretary, and ex-treasurer may lead a meeting together, they may meet a certain committee and help plan their work, then another, then ask them to do some particular task you have on hand, thus leading them to feel that their responsibility has been increased.

Most Juniors will want a chance to *lead the meeting*, but where you find a timid individual let him lead in partnership with one who is very bold. By and by his shyness will wear off and he will be willing to lead by himself.

The leading truth in the topic of a devotional meeting, or a reminder of its lesson, in the form of a *souvenir* may be made by each leader in turn. These may be given to those present as an incentive to live the lesson during the week. Should Juniors be absent the lookout committee members may write letters enclosing a souvenir in each and ask that they try to learn the lesson and invite them to be present at the next meeting. The souvenir may also be used by the committee members when they make their calls.

In city societies the heavy work should be done during the school months. Often it is necessary to disband during the *vacation period*. In such case there should be a plan of work for each member during this period. They might write letters to those who had to remain at home; some can find



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opportunity to attend Junior Christian Endeavor where they are; others will find opportunity of doing some definite committee work. All should be expected to keep their pledges daily, and report their experiences on their return.

Summer time is usually the best time for good attendance in *rural societies*. Their greatest efforts in definite study, etc., should be made during these months. Where boys and girls must come together from various school districts to make up one Junior society it might be well to divide the community into districts and have the Juniors meet in district groups in homes and have a group leader for each district, and a general superintendent over all who will divide her time among the groups.

It is often wise to have the *Junior and Senior meetings* held at the same time and place in country districts, only in different rooms. When this is done the last fifteen minutes might be a "together meeting." This would give inspiration to both societies. It would also help the Seniors to feel their responsibility toward their little brothers and sisters.

Every Junior society should stand for *instruction and training in definite subjects* relating to Christian activity. This study should be done in graded groups where practicable, with pupils graduating from each course.

The *Bible* is the devotional book of the Christian. The boys and girls should be given the story of "How We Got Our Bible," and should become acquainted with its books, its writers, the subjects it discusses, and its outstanding characters. They should memorize its best chapters and verses and should know how to find what they want so that when they are in need of a devotional book it may be familiar.

The American Standard Version with clear type is the best kind of Bible for boys and girls. Each one should own a copy that he may mark helpful passages; that he may have it for daily use; and that he may become familiar with it.

*Missions* should be a familiar subject to Juniors. They should be given a knowledge of mission lands and their people, and of missionaries and their work that they may be interested to the extent of helping.



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*Christian Stewardship* can be made an interesting subject of study by having the boys and girls make a list of references on the various kinds of Old Testament giving, and what the New Testament says about it. In their list the references containing the words of Christ should be underlined with red. Stories showing what people have been able to do by the right kind of giving, and the Lord's care of them should be told.

The study of a *catechism* gives the boys and girls a knowledge of the fundamentals of Christianity. It prepares them for Church membership. It gives them an opportunity to ask the questions that come to their minds at this stage of their development.

That the Junior boy and girl may be trained for future work in the church he needs a knowledge of forms of organization, simple *parliamentary practice*, local and general church organization, and plans of co-operative work.

The value of *prayer life* emphasized frequently by relating incidents of helpfulness to individuals will keep the subject in the minds of the children until they feel their need of prayer. Public prayer in the form of sentence prayers, Bible prayers, their own short voluntary prayers make the Juniors become familiar with prayer life.

Early acquaintance with the *pledge* and with the *constitution* is quite necessary. Special pledge meetings keep the Juniors reminded of their daily obligations. Sometimes it is helpful to have them recite it from memory or from the wall pledge in each meeting.

A part of the constitution may be studied in each business meeting until the society is familiar with it. This should be done annually or bi-annually.

Written *examinations* held at intervals of six or eight weeks where a definite course of study is used will be most helpful. If they are not too difficult the boys and girls will be pleased to have them and it will make them feel the importance of the knowledge they are receiving. It will also help the superintendents or group leaders to see their own failures in instructing and show them where individual effort is needed.

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The *social element* in every life needs development. The Junior society that does not supply the needs of the boys and girls in this line have failed in a great measure.

In summer time there may be picnics, hikes, entertainments, etc. In the winter time there may be sleighing parties, home parties and church parties. The Seniors should give an occasional social for the Juniors. Games, conundrums, etc., that the Juniors love should be features of these socials that the Juniors may feel at home.

Boys and girls are often won by appealing to their interest in *music*. Any leader in music should count it a privilege to lead a chorus of boys and girls. The songs used should be those whose words and statements are familiar and which are the experiences of the boys and girls. The classic hymns should also be taught, especially those that are used in the local church services that the Juniors may be familiar enough with them to participate in the worship of the church.

One of the leading interests of the Junior years is *reading*. It is a particular class of books these boys and girls like; those that emphasize the heroic in adventure, accomplishment, etc. For the Junior superintendent or group leaders to know the best books (not the goody-goody kind) and to be able to supply them to the readers will be one of the best safeguards for Junior life.

A *story-telling hour* (unless this is provided for by the community librarian) should be planned for an hour after school or on Saturday afternoon of each week. Children love stories and are greatly benefited by them. The superintendent who knows how to tell stories and uses this method often has won a great place in the young life of a community.

During the years from nine to twelve is the habit-forming period in boy and girl life, that is, habits become fixed during the Junior period. One of the habits we are very anxious to have the boys and girls form is *church attendance*. Juniors should be given credit for church attendance. It should be the duty of some committee to keep the matter constantly before the members in some attractive form. Children whose parents attend church should sit in the family pew. Other

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children should have a pew assigned them by the pastor. The assistant superintendents should take turns in sitting with them.

The habit of *reverence* can more easily be formed by Junior boys and girls if we give them training in the church hymns, responsive readings, Doxology, Gloria, Apostle's Creed, etc., that they may participate in these exercises with their elders. The example of reverence in grown up people is the best incentive, and gives the Junior the correct idea of behavior in church.

*Never* let Juniors *shirk their duties*. They are forming life habits and if you allow careless work during these years you will find them to be careless seniors. If a committee chairman fails to call his committee together each month the superintendent or some person authorized must call it for him and he must do his work. Of course this must be done with tact. When a committee member fails to do the work expected of him, or fails to report his work done, the chairman should consider it his duty to insist on such work being done.

Expect every Junior to *live the lesson* through the week he has been taught in the devotional meeting. The committee work is one phase of expressional work, but some kinds of committee work do not give the opportunity for the kind of activity the boy or girl needs. Real deeds of love and kindness must be performed daily if the life is trained in the right way.

Junior boys and girls must make some kind of *decision*. They must choose between right and wrong; but we must first give them the knowledge of right and wrong choices and their consequences by examples from the Bible, from history, and from contemporary lives. They must choose for or against Christ. Juniors can easily be led to decide for Christ.

## CHAPTER X.

### CEREMONIES AND OCCASIONS

#### RECEPTION OF MEMBERS

Perhaps the best time to receive members is in the regular devotional meetings of the society, although there may be circumstances making the business meeting the suitable occasion for their reception. Election to membership, on presentation of the name by the lookout committee, may be at the business meeting or the devotional meeting. It is the custom in many societies to elect to membership at least one week in advance of receiving the member into the society.

The ceremony in connection with the reception of a member may be simple or elaborate. It is worth while to have a ceremony that will impress upon the new members the significance of the step taken, and that will enlist anew the members of the society to be helpful to the new members. A simple form of reception is as follows:

#### RECEPTION SERVICE

Member or members to be received standing, the names having been announced by the lookout committee or the secretary.

*President:* You have been elected to membership in this society, and we gladly welcome you. You have been informed that membership in the Christian Endeavor society means regularity in attendance at the meetings, faithfulness in taking part in the meetings and the activities of the society, and



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the cultivation of an earnest Christian life by Bible reading and prayer. It further means that when you are assigned to work on a committee you will endeavor to do your duty, and that you will strive with the other members of the society to make our society a success.

Believing that you understand these things and have definitely purposed in your heart to do them, you are received into membership.

Let all the members of the society stand. We will repeat together the Christian Endeavor pledge. (Where the pledge is not used let there be a prayer of consecration offered by the president or some one whom he may call upon.) Let us sing a consecration hymn, "My life, my love I give to thee." (Some other appropriate consecration hymn may be sung.)

### INSTALLATION OF OFFICERS

The induction into office of those who have been elected to lead the work of the society is an event of sufficient importance to justify appropriate services.

The following service is adapted from the one prepared by Amos R. Wells, as found in the "Officers' Hand Book."

One of the retiring officers, selected by the president, reads the Christian Endeavor worker's chapter, Romans 12. Prayer by the president or some one chosen by him. The retiring president, addressing the pastor, then speaks to the following effect, although he may prefer to use his own words.

*The President*—At the close of the term of office we, the officers of the past term, now lay down our commissions. Doubtless we have made mistakes and have fallen short of our possible success. We pray God to forgive us for our sins of omission and commission.

*Pastor* (varying the words, as all the words of this exercise may be varied to suit his pleasure or changed circumstances)—Will the retiring officers and committee chairmen please rise? (They rise, remaining standing, each where he is.) I praise God for your faithful service, and this Endeavor society appreciates your work. Whatever you have done for Christ has brought with it reward. By every act of

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fidelity to duty, by every unselfish yielding of your will, by every effort you have made during your term of office to increase the efficiency of this society, you have yourselves become strengthened and ennobled. As you lay down your official responsibilities we give you our hearty God speed. In token of our appreciation of your work I now call upon the entire society to rise and sing one stanza of our Christian Endeavor harvest hymn, "Bringing in the Sheaves." (Some other hymn may be used.)

(This being done all the retiring officers, except the president, leave the platform.)

*Pastor*—Mr. President, will you please present the officers elect?

(The president reads the list, stating with each name the office to be filled. As the several persons are named they come forward and stand in a semi-circle in front of the pulpit. The retiring president then takes his seat in the audience, unless he is elected to an office.)

*Pastor*—Endeavorers, by vote of this society you have been elected to office. You have been given a great privilege. As you lead these members faithfully along the highways of Christian Endeavor both you and they will be strengthened. Do not trust in your own wisdom, but seek divine guidance. Do not be satisfied with the present attainments of the society. This society has chosen you to serve them in their highest interests, and I urge you to undertake the task in the spirit of Him whose you are and whom you serve. In token that you will do this, will you not repeat after me his own words, "The Son of man came not to be ministered unto, but to minister."

(The officers repeat this in concert.)

*The Pastor*—And now, Mr. President, will you please present the chairmen of committees?

(The president reads the list, and each chairman, as his name is called, rises and remains standing. If the chairmen have not as yet been provided for, this feature of the service will be omitted.)

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*The Pastor*—There is no branch of our society work, Endeavorers, that will not receive the impulse of your zeal if you are faithful, or the hindrance of your sloth if you are faithless. It is our glad expectation that under your wise and vigorous guidance our society is to take many advance steps this term. Seek out the best methods. Read the most practical books, consult the most skillful workers, take your tasks constantly to God in prayer. Remember Paul and like him resolve to be all things to all men that by all means you may save some one's soul. In token of your determination in Christ's strength do your best, I call upon you to repeat with me one of Paul's great sayings, "I can do all things through Christ, who strengtheneth me."

(The chairmen repeat this in concert. The pastor then takes his seat in the audience, together with all the others, except the new president.)

*The President*—And now as an indication of our desire as a united society to reach these high ideals of service and reward, let us all rise and sing together one stanza of "To the Work."

(This is done, then the new president speaks again.)

*The President*—Now at the outset of this new term's work it is appropriate to emphasize our allegiance to the fundamental principles of this society. Let us all remain standing and repeat in concert the Christian Endeavor pledge.

(After this the president again speaks.)

*The President*—Let us all bow our heads and in silence a few moments ask our unseen Leader for his blessing upon the work we are about to undertake together. Following the silent prayer I will lead in a series of sentence prayers, in which many will voice our petitions for all our society activities, and then our pastor will close this service with a prayer of consecration.

(At the regular prayer meeting the leader for the evening takes his place at the desk.)

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### BRIEF INSTALLATION SERVICE

The pastor or some one deputed by him in charge. The retiring president reads Matthew 25:14-31, or Ephesians 4:12, 13, or Romans 12. Prayer by some one designated.

*The Pastor* (Charge to the officers)—The retiring president (or the secretary) will call the names of the new officers (officers take their place in front of the platform). You have been elected by the Christian Endeavorers to the various offices of the society. Upon you will depend much of the success of this organization during the coming term. You will need wisdom and grace. Prepare yourselves for the best possible service by reading the books and periodicals which will inform you about your duties. Pray much that you may have the spirit of Christ, which is the spirit of service and of power. Be faithful. In token of your purpose will you repeat with me, "The Son of man came not to be ministered unto, but to minister."

(Charge to members.) The members of the society will please stand. (All stand.) You have chosen these persons as your officers to lead in the work of this society. In so doing you have shown your confidence in them, but you cannot place upon them the responsibilities which belong to you. This society will succeed only through their faithfulness and your consecrated co-operation. You must be willing to say, "Yes," to every reasonable request of these officers. You must do your duty as members of the society, fulfilling the promises made when you joined the society. In token of your purpose to do your duty, will you repeat with me, "I can do all things through Christ, who strengtheneth me."

Let us pray. (The pastor will lead in a prayer of consecration. This part of the service may be made more impressive by all kneeling in prayer. After the prayer all should stand.)

In token of your purpose to exemplify the spirit of Christian Endeavor, let us all repeat with sincerity of heart the Christian Endeavor pledge:

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever he would have me

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do. I will make it the rule of my life to pray and read the Bible, to support the work and worship of my church, and to take my part in the meetings and other activities of this society. These things I will do unless hindered by conscientious reasons; and in them all I will seek the Savior's guidance."

Let us sing:

"Take my life and let it be  
Consecrated, Lord, to thee."

(If this service is held at the opening of the regular Christian Endeavor meeting, the leader will now come forward and take charge.)

### **SUGGESTED PROGRAM FOR JUNIOR GRADUATION**

An evening service. Simple but appropriate decorations. Lights turned low. The Junior Christian Endeavorers (not the graduates) seated in a body in the center pews. Senior Christian Endeavorers seated on either side. The graduating class preceded by Junior superintendent and Senior president march in singing "Onward, Christian Soldiers," and take their places on the platform (remain standing). The Juniors rise when the singing ceases and recite Psalm 100. The graduates respond with Psalm 24 (memory).

Song: "Holy, Holy, Holy." (All Standing.)

Invocation: Pastor.

Song: "O Day of Rest and Gladness." (Memory Hymn.)

Essay: "The Right Use of the Sabbath." (By one of the Graduates.)

Song: "Holy Bible, Book Divine."

Bible Drill: By Part of Class.

Essay: "The Childhood of Jesus."

Appropriate recitation.

Song: Special, or by the Junior Christian Endeavor.

Outline of last two years of work and presentation of class by Junior superintendent.

Presentation of Diplomas: Pastor.

Receiving of class by Senior president. (At the close of the president's address, he may repeat the Senior pledge.



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When he has finished, the graduates may repeat it in concert.)

Song: "Savior Like a Shepherd."

Prayer.

Song: "Abide in Me." (By the Senior Christian Endeavor.)

Benediction.

NOTE.—If there are many graduates and you want each to have an essay, you may use such subjects as the following: "The Story of Ruth." "The Story of any Bible Hero." "The Founders of Our Church."

Review: Any missionary textbook or character.

"The Life of Otterbein." "Our Pioneer Missionaries," etc.

(You may vary the memory exercises, hymns, and Bible drills to suit your purpose.)

## **YOUNG PEOPLE'S ANNIVERSARY DAY**

The Young People's work in the United Brethren Church was organized at a general convention held in Dayton, Ohio, June 4-6, 1890. The next year the celebration of the organization of the movement was begun by the societies, and has been observed annually on the first Sunday in May, that date being designated as Young People's Anniversary Day, because it does not interfere with Children's Day, which is observed the first Sunday in June.

The *purpose of Young People's Day* is several-fold. 1. The recognition of the anniversary of the organized Young People's movement gives opportunity for recounting the achievements of Christian Endeavor in the United Brethren Church. 2. The day is valuable in that it especially recognizes the young people, giving them a day for which they chiefly are responsible, and contributes to the awakening of interest in the Young People's work. 3. From the beginning Anniversary Day has been made the occasion for giving to denominational interests and enterprises. The first general object to which the societies made their offerings was the establishing of a United Brethren Church in Los Angeles, to which over seven thousand dollars were given. Subsequently

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the societies contributed to the erection of churches in Chicago, in Porto Rico, and in Japan, and to the support of special missionary enterprises in both the home and foreign mission fields. Since 1909, the anniversary offerings have been devoted to promoting Christian Endeavor work.

The observance of Young People's Anniversary Day calls for carrying out a program in each local society. A suggested program is furnished by the Young People's Department of the United Brethren Church, to be adapted to local conditions. The character of the day to be observed largely determines the *scope of the program*. The chief feature is its emphasis upon the importance of the Young People's work in the local church and the denomination, giving opportunity to the young people to show what they are doing, and to make a plea in behalf of their organization. The members of the society themselves should have the chief places in the program. Junior and Intermediate societies should be fully recognized in the services of the day, which perhaps is best done by giving them a proper place in the general evening program. Since Christian Endeavor stands for the expressional side of the development of youth, the services should include any boys' clubs, girls' circles, or other organizations which are designed to give expression to the religious, social, or physical life of the youth of the church.

So many special days are urged upon pastors that the Endeavor society hardly feels justified in asking them to preach on the subject on Young People's Day. Many pastors, however, do this without being urged, believing that their young people deserve the recognition, and that the church as a whole should be impressed with the nature and importance of the work of the young people. The sermon on Young People's work is optional with the pastor, although it is usually suggested in the program for the day.

Sunday evening of Young People's Anniversary Day should be given over wholly to the Endeavorers, who should be made responsible for the success of the occasion, under the supervision of the pastor.

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The Young People's Anniversary offering should be made to contribute in some way to the promotion of the Young People's work. Under a system of finance that includes in a general church budget the funds for the benevolences and departments of the general church, the offerings on this day should go to that budget, the Young People's department thus receiving its apportioned share of the total moneys raised.

### **CHRISTIAN ENDEAVOR WEEK**

The first Sunday in February, observed as Christian Endeavor Day, commemorated the birthday of the Christian Endeavor movement, the first society having been organized February 2, 1881. Within recent years Christian Endeavor Day has been extended to include eight days, observed as Christian Endeavor Week, and instead of looking backward the observance of this period looks to the present strengthening and future growth of the movement.

*Christian Endeavor Week seeks to secure the following results:* An increase in membership through a well planned campaign and an enlistment social; emphasis on increased efficiency; the cultivation of the society's obligation to the mid-week services of the church; the extension of the fellowship principles of Christian Endeavor; enlistment in behalf of the United Society of Christian Endeavor; the promotion of Junior and Intermediate work; and the leading of young people to decisions for the deeper Christian life and for life work activities.

The program for the week is announced from year to year, the details varying. The observance of Christian Endeavor Week is one of the powerful factors in making effective Christian Endeavor, and is a new evidence of the movement's vitality and adaptability to new conditions.

United Brethren Christian Endeavor societies co-operate heartily in the observance of Christian Endeavor Week.

### **CHRISTIAN ENDEAVOR RALLY DAY**

The three chief factors in a rally day are: (1) A plan; (2) enthusiasm, and (3) God's blessings.

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A *plan implies* that the president and his advisers take into account the young people of the community to be enlisted, the best methods of reaching them, and a good program that will interest young people when they are brought together. All the young people who are not now in a Young People's society constitute the field of operations.

The best plan for reaching young people is by *personal invitations*, not only to individuals, but to groups of individuals. Especially should the appeal be made to groups when young people are still in the gang age. Invite the young men's and young women's classes of the Sunday school, and the clubs and circles of the neighborhood. Planning must include the proper distribution of work among the members of the society, that the invitations may go to the young people with certainty and enthusiasm.

*Enthusiasm* must have its source in the spirit of those who are directing the Young People's society, the officers and committees. The original source of enthusiasm is God. Enthusiasm comes from *en*, in, and *theos*, God, meaning "God in you." Enthusiasm is deeper seated than noise and demonstration. It is the deep purpose of one who is impelled by God to do things for him. Of course, young people like the demonstration and the noise, and they are valuable adjuncts to the underlying spirit which is begotten by having God in the heart and the plans.

God's blessing upon the work of a Christian Endeavor rally implies that somebody is *praying* for the success of the rally.

A rally is successful when it *reaches on beyond* the time of the rallying. This implies planning in advance to conserve the results of the enthusiasm of the occasion. If it is a rally terminating the completion of a contest, plan at once to keep a record of attendance, participation, and other evidences of faithfulness on the part of those who have been won to the membership of the society. This makes the banquet or the rally the beginning of the best fruits of a membership contest.

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The rally day program will take its definite character from the occasion and purpose of the rally. A good address from an outside speaker may be profitable, but participation by members of the society is likely to be more profitable, even if the local names are not as great an attraction as the advertised speaker. Do not hesitate to put special emphasis on spiritual things. After all they are the things that grip the heart of the young people. Put plenty of music into the program. Recognize the officers and committees and the various persons who are responsible for work already done, and the work yet to be done. A suggested program may include the following:

Song service, with hymns of action and zeal.

Brief prayers by officers or committee chairmen, or others designated in advance.

A Scripture lesson bearing on the purpose of the rally day.

Special music.

Addresses on the theme of the occasion.

(Some general subjects might be: "Vision and Task"; "The Challenge of Our Special Opportunity"; "The Christian's Obligation"; a symposium—"Advance Steps for Our Society"; a symposium—"Advance Steps for Our Committees," or "Better Things for our Society.")

### CHRISTIAN ENDEAVOR MOTTOES

"For Christ and the Church."

"For the Glory of God and the Salvation of Men."

### CHRISTIAN ENDEAVOR COLORS

White and Blue are the colors used in United Brethren Christian Endeavor societies and conventions.



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### AS A STUDY BOOK

This book may be used as a study book in local societies and in institutes and conventions. A few suggestions for such use are here ventured.

#### **STUDY IN CONVENTIONS AND INSTITUTES**

For a convention or school of methods, where but three or four periods can be given to institute work, choice of the following themes and outlines may be made. It will not be possible to cover the whole book in a few lessons, hence it will be necessary to select the subjects according to the needs of the occasion. A practical plan is to divide a convention into groups for the study of special lines of work, such as society officers in one group, the committee members in another, Junior workers in another, etc. Each group will select the subject in which it is most interested.

##### **I. CHRISTIAN ENDEAVOR PRINCIPLES, AIMS, AND RELATIONSHIPS**

Read Chapter I., which suggests the importance of understanding the characteristics of the period of life for which the Young People's society is designed.

Study Chapter II. Note four reasons why the Christian Endeavor society is successful; also why Christian Endeavor is needed for developing a spiritual church membership.

Study Chapter III. Note the principles underlying the Christian Endeavor methods. State the aims of the society. Study such phases of Christian Endeavor organization and relationships as come within the scope of your purpose.

##### **II. CHRISTIAN ENDEAVOR OFFICERS—THEIR EMOLUMENTS, DUTIES, AND EFFICIENCY**

Study Chapters IV. and VIII. Note the significance of the name "office"; Bible type of ideal officer; emoluments of office; personal efficiency; duties of the various offices.

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### III. CHRISTIAN ENDEAVOR COMMITTEES AND ACTIVITIES

Study Chapters V., VI., VII., VIII. Note: The committee idea (Ch. V.); the meetings (Ch. VI.); special activities (Ch. VIII.); duties of committees (Chs. VI., VII., under the meetings and activities for which each committee is responsible).

### IV. CHRISTIAN ENDEAVOR EFFICIENCY

Read Introduction. Note the condition of successful personal effort.

Read Chapters IV. and V. Note the spirit that must characterize the officers and committees.

Study Chapter VIII. Note: Personal efficiency; standards of efficiency.

### V. THE CHRISTIAN ENDEAVOR PLEDGE

Study Chapter VI. Note the relation of the pledge to individual Christian living and to the success of the Christian Endeavor meeting. Also note Christian Endeavor principles (Ch. III.).

### VI. CHRISTIAN ENDEAVOR AND COMMUNITY SERVICE

Study Chapter VII., under appropriate heads.

Other similar studies may be selected, as "Christian Endeavor and Missions," "Christian Endeavor and Stewardship," "Christian Endeavor and Evangelism," "Christian Endeavor and Good Citizenship" (Ch. VII.).

### VII. JUNIOR AND INTERMEDIATE CHRISTIAN ENDEAVOR

Read Chapter I. Study Chapter IX.

## STUDY IN LOCAL SOCIETIES

The chapters of this book may be studied in local societies under the direction of a leader or teacher selected by the society. It will not require an expert to be the leader; he may be a student with this class.

If a class studying this book can meet once every week or every two weeks and devote an hour or more to study, several of the chapters may be considered in one meeting. Probably

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the most practical method of using the book in the local society is to devote fifteen minutes to presenting the instruction of the book in connection with the regular Christian Endeavor meeting. In that case, one chapter is all that could be considered at one lesson, and some chapters would have to be divided.

A chapter like the seventh, which includes a number of important Christian Endeavor activities, could not be studied in one lesson, and the nature of the divisions of the chapters make advisable the study of each subject treated therein.

Some hints on how to study the chapters are ventured by way of suggestion to the leaders of the Christian Endeavor work. They are merely suggestive, and the pastor or society president who uses his wits will modify the plans to suit the conditions.

### LESSON I. THE CHURCH AND THE AVERAGE YOUTH

Read Chapter I.

Do you think the names by which one is familiarly called indicate his age? What are some of the functions of the church? What agencies are used by the church in fulfilling its functions? Are boys and girls interested in the same things and in the same way that men and women are?

Put a diagram on the board outlining the functions of the church and its agencies.

Study Chapter II.

Name four reasons why the Christian Endeavor society is succeeding as a Young People's organization. What are the characteristic features of Christian Endeavor organization? What is the most important word in the name "Young People's Society of Christian Endeavor"? Would the Christian Endeavor society be a success without Christ?

A paper (five minutes): "The Children's Right to Church Membership."

Blackboard talk: "How Christian Endeavor Fits Youth." (Use the outline in Chapter II., or some similar device for showing the relation between the psychological characteristics of youth and the outstanding features of the Christian Endeavor society.)

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### LESSON II. CHRISTIAN ENDEAVOR PRINCIPLES, AIMS, AND RELATIONSHIPS

Study Chapter III.

What are the principles underlying the Christian Endeavor method? Which of these is most important?

A five-minute paper: "The Aims of the Christian Endeavor Society."

In what way could the Christian Endeavor society be simplified in its organization? Give an outline of the government of the United Brethren Church. In what ways is the Christian Endeavor work promoted by the United Brethren Church?

Where could our society help in organizing a new society?

Discussion: "How to Finance a Society."

### LESSON III. CHRISTIAN ENDEAVOR OFFICERS

Study Chapter IV.

What is the significance of the word "office"?

Name the characteristics of the Bible type of the ideal officer. What are the emoluments of the Christian Endeavor officer? Questions on the duties of each office.

Discussion: "How Should the Society Train Presidents?"

Five-minute talk by the president: "How a President Likes to be Supported." Similar talks may be given by other officers.

### LESSON IV. THE COMMITTEE IDEA

Study Chapter V. What is involved in the committee idea? Name three features of the successful Christian Endeavor committee. Why does much depend on the committee chairman? Name the most important committees.

Discussion: "Should all the members of the society be on committees?"

Debate: "Resolved, That the Lookout Committee is More Important to a Society than the Social Committee."

Question: "What additional committees ought our society to have?" To be answered in writing by each member.

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### LESSON V. THE PLEDGE AND THE DEVOTIONAL MEETINGS

#### Study Chapter VI.

What is the relation of the Christian Endeavor pledge to a successful Christian Endeavor society? Name the most important features of the pledge. Statement by members of the class as to the difficulties in keeping the pledge.

Essay (three minutes): "How Keeping the Pledge Affects Character."

Name the usual Christian Endeavor meetings. What obligations do the Endeavorers have toward the preaching and prayer meeting services of the church?

Blackboard: "The Christian Endeavor Tree." (Page 71.)

Question: "What are the natural fruits of genuine Christian Endeavor?" To be answered in writing by each person in the class.

### LESSON VI. SOCIALS AND BUSINESS MEETINGS

#### Study Chapter VI.

Can a society succeed without business meetings?

What place do literary meetings have in the society? What is the work of the *Watchword* agent? Why should a Young People's society conduct socials? Describe the ideal social committee.

Suggestions as to the best way to break the ice at socials.

"How Socials have Helped Me." (Experiences of the members of the class.)

"How may our Christian Endeavor socials better reach the young people of the community?" (Answered in writing.)

### LESSON VII. PRACTICAL ENDEAVORS

#### Study Chapters VII. and X.

Name the leading activities of the Christian Endeavor society outside of its regular meetings. Can a society fulfill its mission if it has no objectives outside of the usual meetings?

Which of the special endeavors of the Christian Endeavor society do you regard as most important? (Answered in writing by each member of the class.)



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*Mission Study.* Why should the Endeavorers study missions? Name the various ways in which missionary information may be imparted to the members of the society. What are the chief duties of the missionary committee?

"The best plan for a missionary meeting in the Christian Endeavor society I have seen tried." (Statements from members of the class.)

*The Quiet Hour.* What difference is there between the observance of the Quiet Hour and the keeping of the Bible reading clause in the Christian Endeavor pledge? What is the relation between the Quiet Hour and the success of the Christian Endeavor society?

Difficulties I have had in observing the Quiet Hour and the benefits derived.

*Christian Stewardship.* What do you believe to be the Bible teaching on the subject of giving? Why does tithing prove to be a spiritual blessing to those who observe that rule? Does the practice of tithing have any rewards besides spiritual blessing?

Why I am a tither. (Testimonies by members of the class.)

*Evangelism.* Are there special reasons why Christian Endeavorers should be trained in evangelistic work? If you were pastor of a church, why would you want to train the Endeavorers for work in the revival meeting?

"How I was led to Christ." (An experience meeting to throw light on the question of personal work in evangelism.)

*Life-Work Covenant.* What is meant by life-work recruits? During what period of life do most persons decide upon their life work? What was Jesus' method of securing recruits for religious work?

Blackboard: Place on the blackboard the life-work declaration.

"Why I gave my life to Christian work." (By the pastor.)

*The Christian College.* What interest should a Christian Endeavorer have in the colleges of his church? What is the name of the college with which your conference is coöperat-

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ing? Are there young people in your society who ought to go to college?

Why I advise young people to go to college. (By a college graduate or student.)

*Community Service.* Is the mission of the church to individuals or to society? To what elements of society did Jesus' devote his ministry? What is meant by a social survey? Describe the social survey and program of Jesus Christ.

A social survey of your society community.

*Christian Citizenship.* Why should the Endeavor society have a Christian citizenship committee? What are the chief welfare needs of your community? Which is the more important—to relieve poverty and distress, or to prevent the conditions leading to poverty and distress?

*Community Recreational Needs.* Why should the Christian Endeavor society be interested in the recreational needs of the community? Are your Christian Endeavor socials conducted chiefly for the members of the society, or to reach those outside of the society?

*Ceremonies and Occasions.* What reasons are there for a reception service for new members, and an installation service for officers? What special days should be observed by the Christian Endeavor society? What is the motto of the United Brethren Christian Endeavor society?

### LESSON VIII. EFFICIENCY

Study Chapter VIII.

Define "efficiency." What is the relation of personal efficiency to success?

Let each member of the class check up on the personal efficiency tests as they apply to himself.

What is Christian Endeavor society efficiency? Name the three divisions in the Christian Endeavor efficiency standards. What is the present standing of your society as measured by the Christian Endeavor standards? What are the weak features in your society, as measured by the efficiency standards? What place does spirituality have in society efficiency? What

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is the secret of success in leading young people to be active in Christian work? (See Introduction.)

### LESSON IX. JUNIOR AND INTERMEDIATE WORK

What place does religious education have in the life of an individual? Does the Protestant church provide adequately for the religious training of the children? What is the function of the Junior and Intermediate Christian Endeavor societies? What responsibility does the Young People's Christian Endeavor society have for a Junior society? Why are the Junior and Intermediate societies more worth while than clubs? Why should the Young People's society have a Junior committee?

Benefits I derive from being a member of the Junior society. (Brief testimonies by members of the class.)

A period of prayer for the Junior superintendents.

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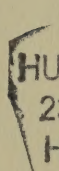


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